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सोऽहम् ।

# GORAKSASATAKAM

( With introduction, text, English translation, notes etc. )

*Critically Edited*

by

SWAMI KUVALAYĀNANDA

&

Dr. S. A. SHUKLA, M.A., Ph.D.

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## P R E F A C E

मूर्कं करोति वाचालं पङ्कं लङ्घयते गिरिम् ।

शक्त्या तमहं वन्दे परमानन्दमाश्रयम् ॥

(Reverence to Mādhava, the Supreme Bliss? Blessed by him the dumb shall grow eloquent and the lame shall stride across a mountain.)

The present work is the result of an inquiry into the original text of the Gorakṣaśataka. The Literary Research Department of Kaivalyadhāma S.M.Y.M. Samiti set itself to the problem because, so far, the question had not received any serious attention from scholars who have written about Gorakhnāth and his works. So, through the good offices of Dr. P. K. Gode, the Curator of the Bhandarkar Oriental Research Institute, Poona, the Samiti contacted most of the well-known MSS. libraries in India and two more in London. As a result of the collection of the MS. material thus obtained, it was possible to arrive at the original text of the Gorakṣaśataka which is generally looked upon as a fundamental text of the Nāth Cult. After the solution of the problem, it was naturally thought desirable to present this original text to the literary world, with a complete English translation, and explanatory notes wherever necessary. In our search for MSS. we had come upon two Saṁskṛta commentaries – Bālaprabodhinī and Yogataraṅgiṇī (both in MS. form) on the entire text published as 'Gorakṣapaddhati' by Laxmi Venkateshwar Press, Bombay and as 'Yoga Mārtaṇḍa' included in the collection called 'Siddhānta Paddhati' and other works of 'Nātha Yogis', published by the Poona Oriental Book House, Poona. These commentaries were found to be useful in the explanation of some of the verses of Gorakṣaśataka. So, relevant extracts from them also, have been included at several places in the explanatory notes. We are happy to say that the text in its present form is being placed in the hands of the readers for the first time.

In the preparation of this edition, we have received hearty co-operation from scholars working in the field. To them we have to express our sincere thanks. Our special thanks are, of course, due to



Dr. P. K. Gode for his prompt help in making the MS. material available to use and his readiness to spare his valuable time for consultation whenever necessary. We have also to thank the late Shri Bhide of the Gītādharmā Maṇḍaḷa, Poona who in spite of his old age and infirmity, took the trouble of deciphering for us some MSS. in the Bengali script, surely out of his love of learning. Finally we are greatly obliged to the authorities of the Bhandarkar Oriental Research Institute Poona for providing us with general facilities like free access to their library etc., for carrying out our work.

Having expressed our gratitude towards those that have helped us in the preparation of this edition of Gorakṣaśataka, we want to say a few words about another matter concerning this publication. It will be found that an attempt has been made in the notes and particularly in the Supplement to give scientific interpretation of certain Yogic concepts occurring in the text. This attempt is based partly on the scientific data collected in the laboratory of the Kaivalyadhāma S.M.Y.M. Samiti and partly upon the material taken from the writings of other Scientists. We have, no doubt, tried to avoid burdening our readers with too much of this scientific material, because several readers of this Śataka may not have much acquaintance with modern anatomy, physiology etc. But about the few places where these interpretations occur, we want to observe that only those aspects of the concepts that are gross have been mentioned and not the subtler ones. No doubt even some of the subtler features of a few concepts mentioned in this text have been tackled in the Kaivalyadhāma S. M. Y. M. laboratory but the results of these investigations have not yet been fully finalised, and it was also felt that a subtle discussion of these subtler aspects was not quite consistent with the object with which this publication was undertaken. However, those of our readers who feel interested in studying the scientific aspects of the Yogic concepts available in the text of this Śataka, are requested to turn to the volumes of Yoga-Mīmāṃsā and particularly the Scientific Section of the journal.

There is one more point for which we crave our readers' indulgence. To-day we are publishing only the introduction, the text of Gorakṣaśataka, its English translation and some explanatory notes.



The remaining explanatory notes, a scientific interpretation of some Yogic concepts, appendices and indices remain yet to be published. This material will shortly be brought out in the form of a Supplement and will be made available to the subscribers of Yoga-Mīmāṃsā Vol. VII at a moderate price of Rs. 2-50 post free. This Supplement will cover about 60 pages of Yoga-Mīmāṃsā size including several full-page illustrations of Āsana, Bandhas etc. It will contain anatomical charts showing the pathways of important nerves which play a significant part in Yoga psycho-physiology. The explanatory notes will be as illuminating as those that are being published here. In short, the material to be presented in the Supplement is expected to be as acceptable to our readers as the matter that is published here of Gorakṣaśataka.

In the body of Notes there appear some General Notes on topics such as Cakras, Nāḍīs etc. They will be found rather too lengthy and too critical by those of our readers who are interested mainly in the original text of this Śataka. But a critical edition of the Śataka would have remained incomplete if these General Notes were omitted.

Having offered a few remarks by way of this short preface we now thank our colleagues in the Kaivalyadhāma S.M. Y.M. Samiti for lending us a helping hand whenever needed in preparing this edition of Gorakṣaśataka.

S. K.

S. A.

## SCHEME OF TRANSLITERATION

अ - a;      आ - ā;      इ - i;      ई - ī;      उ - u;      ऊ - ū;  
 ऋ - r;      ॠ - ṛ;      ऌ - l;      ए - e;      ऐ - ai;      ओ - o;  
 औ - au;      अनुस्वार - m;      विसर्ग - h

क - k;	ख - kh;	ग - g;	घ - gh;	ङ - ; ṅ
च - c;	छ - ch;	ज - j;	झ - jh;	ञ - ñ;
ट - t;	ठ - th;	ड - d;	ढ - dh;	ण - ṇ
त - t;	थ - th;	द - d;	ध - dh;	न - n
प - p;	फ - ph;	ब - b;	भ - bh;	म - m
य - y;	र - r;	ल - l;	व - v;	
श - ś;	ष - ṣ;	स - s		
ह - h;	ळ - l;	क्ष - ks;	ज्ञ - jñ	



## ABBREVIATIONS

आनन्द लहरी	Ānanda Laharī	A.L.
उपनिषद्ब्रह्मयोगिन्	Upaniṣadbrahmayogin	U.B.Y.
कंकालमालिनीतंत्र	Kaṅkālamālinītantra	K.M.T.
गोरक्ष पद्धति	Gorakṣa Paddhati	G.P.
गोरक्षशतक	Gorakṣaśataka	G.Ś.
घेरण्डसंहिता	Gheraṇḍa Saṁhitā	Gh. S.
छान्दोग्य उपनिषद्	Chāndogya Upaniṣad	Chā. U.
तत्त्व वैशारदी	Tatva Vaiśārādī	TT.Vai.
तेजोबिन्दु उपनिषद्	Tejobindu Upaniṣad	T.B.U.
तैत्तिरीय उपनिषद्	Taittirīya Upaniṣad	TT. U.
ध्यानबिन्दु उपनिषद्	Dhyānabindu Upaniṣad	D.B.U.
निगमतत्त्वसार	Nigamatatvasāra	N.T.S.
पातंजल योग सूत्र	Pātañjala Yoga Sūtra	Pāt. Y.S.
बाल प्रबोधिनी	Bāla Prabodhinī	B.P.
भृहदारण्यक	Bṛhadāraṇyaka	Bṛd. U.
ब्रह्म सूत्र	Brahma Sūtra	Bra. Sū
भगवद्गीता	Bhagavadgītā	B.G.
योगचूडामणी उपनिषद्	Yogacūḍāmaṇi Upaniṣad	Y.C.U.
योग तरंगिणी	Yoga Taraṅgiṇī	Y.T.
लिङ्ग पुराण	Liṅga Purāṇa	L.P.
वाचस्पति	Vācaspati	Vā. Ti.
व्यास भाष्य	Vyāsa Bhāṣya	Vy.Bh.
शाण्डिल्य उपनिषद्	Śāṇḍilya Upaniṣad	Śāṇ. U.
शिव संहिता	Śiva Saṁhitā	Ś.S.
श्लोकार्थ परिष्कारिणी	Ślokārtha Pariṣkāriṇī	Śl.P.
षट्चक्र निरूपण	Ṣaṭcakra Nirūpaṇa	Ṣ.C.N.
सिद्धसिद्धान्तपद्धति	Siddhasiddhāntapaddhati	S.S.P.
सुमगोदय	Subhagodaya	S.G.Y.
स्वात्माराम सूरि	Svātmārāma Sūri	Svā. Sū
हठ प्रदीपिका	Haṭha Pradīpikā	H. P.



# INTRODUCTION

## I

### (A) LIST OF MANUSCRIPTS

(with their abbreviations, sources etc.)

Serial No.....Abbreviation.....Source

I to XI	P1,P2,P3,P4,P5,P6, P7,P8,P9,P10,P11.	Bhandarkar Oriental Research Institute, Poona 4. (P1 contains a sk. commen- tary called Bālaprabodhinī)
XII to XVI	C1,C2,C3,C4,C5	Royal Asiatic Society, Calcutta. (C4 contains a sk. commentary called Bālaprabo- dhinī & a Hindi अनुवाद C1 & C2 are in Bengali Script)
XVII	... B	... Oriental Library, Baroda.
XVIII to XXX	Bn1,Bn2,Bn3,Bn4, Bn5,Bn6,Bn7,Bn8, Bn 9, Bn 10, Bn11, Bn12,Bn13.	Saraswati Bhavan Govt. Sanskrit Library, Benares. (Bn6 is in Bengali Script)
XXXI	... L1	... India Office Library, London sk. MS.: Keith 5765-I. O. 1664 B. (Verse 81 is passed over & V. 95 is also omitted)
XXXII	... L2	... India Office Library, London sk. MS: Keith No. 5766-I.O. No. 3642 a. (copied from an edition prepared by Bhuvan Chandra Vasaka & printed in 1891, Calcutta)
XXXIII	... L3	... India Office Library, London No.3518, b Keith 5767, in Oriya Script. A palm-leaf Ms.



XXXIV	... Ad.	... Adyar Library. (A Devanagari transcript from Grantha Script. Text consisting of 200 verses with a sk. commentary called Yoga taraṅgiṇī).
XXXV	... Bk	... Anup Sanskrit Library, Bikaner. (A Copy).
XXXVI	... Tn	... Tanjore Maharaja Serfogi's Saraswati Mahal Library
XXXVII	... Mn	... Mandaleswara, Ujjan, Indore State.
XXXVIII	... Md	Govt. Oriental Mss. Library, Madras. No. R 2831 (P)

(B) A GENERAL ACCOUNT OF THE MANUSCRIPTS  
(Their Character & Mutual Relations)

The critical apparatus used for purposes of determining the original text of the Gorakṣaśataka, consists of 38 Mss. including transcripts. Of these, Mss. described as Tn, Mn & Md have been discarded because their entire text – though useful from the point of view of Yogic practices – is altogether different from that of the other 35 Mss. that deal with the topics stated in the enunciatory verse, 'आसनं प्राणसंरोधः etc.,' which occurs in all of them and which clearly defines the subject-matter of the Gorakṣaśataka.

Out of these 35 Mss., so far as material variants are concerned, the following Mss. show some distinctly individual and peculiar readings :—

- 1) P1, P3, P4, P5, P6, P10, P11 from Poona.
- 2) C1, C2, C3 and C5 from Calcutta.
- 3) B from Baroda.
- 4) Bn1, Bn4 and Bn6 from Benares.

As regards the rest they appear to be only derived copies or copies of copies and as such have very little value as independent or reliable aids.



From the point of view of mutual affinity, it appears that P3, P5, P11, C1, C2, B, Bn1, Bn4, Bn6 and Bn8 show a general family resemblance, inspite of the individual and peculiar character of some of their readings and the difference in the number of verses they contain. Evidently they cannot be placed on the same level in their genealogy, but their general family characteristics are so well marked that it may be possible to think of a common hypothetical source, no matter how remote. Within this family, we notice the following smaller but closely allied units :- i) P3, P5, P11, B and Bn1, ii) C1 and C2, iii) C3 and C5, iv) Bn4 and Bn6. The first unit can again fall into two sub-units :- P3, P11, B on the one hand and P5 and Bn1 on the other. The last pair shows the closest affinity. C3 and C5 appear to be duplicates being almost identical in their readings and even misreadings.

Ms. L1 from London stands by itself. That is the only Ms. which completes the treatment of the subject-matter in a hundred verses and so as discussed elsewhere, it constitutes the original text of the Gorakṣa Śataka.

As regards the chronology of the Mss. material, the following 16 Mss. are found dated as shown below :—

P1-Saṃvat 1943; P4-1791 (era not mentioned); P7-Śaka 1744; P8-Saṃvat 1879; P11-Saṃvat 1712; C4-Saṃvat 1943-44; B-Saṃvat 1939; Bn2-Saṃvat 1760; Bn3-Śaka 1746; Bn4-Saṃvat 1696; Bn5-Saṃvat 1810; Bn6-Śaka 1690; Bn7-Saṃvat 1712; Bn8-Saṃvat 1869; Bn13-Saṃvat 1800; L2-1894 A. D.

It will be seen that from among these dated Mss., only three-viz- Bn4, Bn7 and P11 are about 300 years old. The rest are comparatively modern. It has not been possible to date the other material with the help of the available sources. Otherwise, the successive stages in the inflation of the original Gorakṣaśataka into Gorakṣa Paddhati, could have been shown in order of time.

N. B. :— The text of the Gorakṣaśataka printed herein, is based on Ms. L1 (India Office Library, London, Sanskrit Ms : Keith 5765 = I.O. 1664B) with the necessary emendations supported by other Mss. The original readings of the basic Ms., are, however, noted in the foot-notes.



## II

## THE GORAKṢAŚATAKA: ITS ORIGINAL TEXT

The Gorakṣaśataka has been attributed to Gorakṣa and is included in the list of works ascribed to him by scholars like Aufrecht, Briggs etc. But the question as to what exactly constitutes the original text of the Gorakṣaśataka has not, so far, engaged the attention of scholars who have written about Gorakṣanath. For instance, Dr. Mohan Singh<sup>1</sup> says, "Gorakṣaśataka and Gorakṣa Saṁhitā are together published under the title Gorakṣa Paddhati". G. W. Briggs<sup>2</sup> holds that the first part of the Gorakṣa Paddhati is the Gorakṣa Śataka. He says, "It (i.e. G. P.) consists of two series of one hundred verses each, the first hundred being the Gorakṣa Śataka". The second hundred which deals with six topics - Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi and Mukti, is, according to him, 'a secondary or supplemental document' to the first which is the Gorakṣa Śataka, proper. Dr. Briggs did not make an attempt to see whether the subject-matter of Yoga is completed in the first hundred verses so that the second hundred could be called a supplement.

Pandit<sup>3</sup> Hajari Prasad Dvivedi also says the same thing, viz.—the first hundred verses of the G. P. are called Gorakṣa Śataka. In the descriptive details of the work G. P. he says—“इसका प्रथम शतक गोरक्षशतक नामसे कई बार छप चुका है। दूसरे शतक का नाम योगशास्त्रमी बताया गया है।” (of this i. e. G. P. the first hundred has, several times, been printed under the title, 'Gorakṣa Śataka'. The name of the second hundred is also said to be, 'Yoga Śāstra'.) He further tells us that this Gorakṣa Śataka has been transliterated into Roman Script and printed by Briggs in his book—'Gorakṣanath & the Kanphata Yogis'.

It may be noted here, that this transliterated text is taken (as Briggs himself tells us) from the Poona MS. <sup>1</sup>(P1) which is the same as the first hundred of the Gorakṣa Paddhati. Briggs does not transliterate the second hundred which is so essential for the completion of the subject-matter.

1 'Gorakṣanath and Medieval Hindu Mysticism. P. 10'.

2 'Gorakṣanath and the Kanphata Yogis, P. 257, 1938.'

3 'Nath Sampradaya, P. 99, 1950'.



One Ms. remained to be consulted and that was from the Nepal Darbar Library. But Dr. P. C. Bagchi, has given its detailed description in his introduction to, 'कौलवलि निर्णय.' Pandit Dvivedi tells us that he could not obtain the said MS. but on looking into the details as given by Dr. Bagchi, he says that the text of the MS. of the Gorakṣa Śataka in the Nepal Darbar Library is not different from the transliterated text printed by Briggs in his book.

From what has been stated above, it will be seen that these scholars take the first hundred verses of the G.P. to constitute the text of the Gorakṣa Śataka.

It is easy to understand how Briggs came to this conclusion. He studied the Poona MS. (P1) which is called Gorakṣaśataka. It consists of one hundred verses and reads in the end, 'इति श्रीगोरक्षशतकं संपूर्णम्' (Thus ends the Gorakṣaśataka). Now, the verses in this MS. (P1) are indetical with those in the first hundred of the G. P. that is published by the Laxmi Venkateswar Press, Bombay, Śaka 1855 and which was used by Briggs, as he himself tells us.

1 Abbreviations :—

- MSS. marked as P1, P2 etc. are from  
Bhandarkar Oriental Research Institute, Poona.
- MSS. marked as C1, C2 etc. are from  
Royal Asiatic Society, Calcutta.
- MS. B is from Oriental Library, Baroda.
- \*MSS. marked as Bn1, Bn2 etc. are from  
Saraswati Bhavan Govt. Sanskrit Library, Benares.
- MSS. marked as L1, L2 etc. are from  
India Office Library, London.
- MS. Bk is from  
Anup Sanskrit Library, Bikaner.
- MS. Tn is from  
Tanjore Maharaja Serfoji's Saraswati Mahal Library.
- MS. Mn is from  
Mandaleswar, Ujjain, Indore.
- MS. Md is from  
Govt. Oriental MSS. Library, Madras.
- G. S.—Goraksa Sataka.
- G. P.—Goraksa Paddhati.



But, as has been stated above, he did not try to see whether the subject of Yoga was completed in these hundred verses. Pandit Hajari Prasad Dvivedi following Dr. Briggs, naturally came to hold the same view. Consequently, the first hundred verses of the G. P. came to be regarded as the text of the Gorakṣaśataka.

We took up the question and started collecting MSS. described as Gorakṣaśataka. We could procure 35 MSS. from MSS. Libraries at Poona, Calcutta, Benares, Baroda, Adyar, Bikaner, Tanjore, Madras and Mandaleswar. Out of these, MS. C4 from the Royal Asiatic Society, Calcutta, disclosed the fact that that MS. was only a continuation of the Poona MS. (P1). Not only that but it also contained a Sanskrit Commentary—Bālaprabodhini by Laxmi Narayan whose Commentary of the same name is found on the text of the Poona MS. (P1). In other words, the Poona MS. (P1) and the Calcutta MS (C4) together form one whole text with a Sanskrit commentary by the same commentator. This combined text of the two MSS. P1 and C4 is exactly identical with the text of the Gorakṣa Paddhati which is printed by Laxmi Venkateswar Press, Bombay. P1 corresponds exactly to the first hundred and C4 to the second hundred of the G. P.

Now we have to see whether the scholars referred to above, are justified in splitting the G. P. into two parts and denominating the first as the Gorakṣaśataka and the second by some other name. For this, we must examine the subject-matter of the entire text of the G. P.

Verse No. 7 of the first hundred defines the subject-matter. It reads as follows ;—

“आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।

ध्यानं समाधिरेतानि योगांगानि वदन्ति षट् ॥ ”

(By the way, it may be noted here that this enunciatory verse is found in all the MSS. which we studied and which are described as Gorakṣaśataka. In fact, it defines the fundamental basis of the text of the Gorakṣaśataka ).

Now, in the printed G. P. we find that the treatment of the subject as defined in this verse begins early in the first hundred



and is concluded towards the close of the second hundred. That is to say, the subject-matter is spread over the two hundred verses, intermingled with other material of Yogic importance.

Thus the two series of one hundred verses each of the G. P. together form but one organic whole and cannot be split up into two, without mutilating the subject-matter. Out of the six topics defined in the enunciatory verse, Āsanās and a little of Prāṇāyāma are dealt with in the first hundred and the rest of the Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi are described in the second hundred. In view of this integral nature of the two parts which form but one whole of the G. P. it would be incorrect to say that the first hundred of the G. P. is the Gorakṣaśataka and the second something else. The first hundred touches only the fringe of the subject while the major part is dealt with in the second hundred. So, the first hundred of the G. P. *does not constitute* the original text of the Gorakṣa Śataka.

A closer examination of all the MSS. described as Gorakṣaśataka (in the catalogue or in the body of the text itself) shows that the number of verses varies from MS. to MS. Where the number of verses is hundred as in MS. P1 and C4, the subject as defined in the verse 'आसनं प्राणसंरोधः etc.' is left incomplete and where the subject is treated in full, the number of verses ranges from 157 (as in MS. Bn4) to 200 or even more. (Three MSS. from Madras, Mandaleswar & Tanjore contain a hundred verses but their text though relevant to Yoga, is foreign to the subject as defined in the enunciatory verse and is different from that of the 32 MSS. described as Gorakṣaśataka. So these have been left out of consideration).

This variation in the number of verses from 157 to 200 or more for a complete treatment of the subject—as defined in the verse, 'आसनं प्राणसंरोधः etc.' prompted us to press the inquiry still further. We started with the hypothesis that the original Gorakṣa-Śataka, as its name indicated, must have consisted of one hundred verses only and in these one hundred verses all the six Yogāṅgas must have been dealt with. So out of the 32 MSS. under examination



we selected only those verses which directly dealt with the six Aṅgas of Yoga one by one and some other verses which were closely connected with the description of these Aṅgas. Then we found that this careful selection of ours would give us not only one hundred verses but could also deal with all the six Aṅgas of Yoga satisfactorily. So, hypothetically we came to the conclusion that the one hundred verses selected by us must have been the original text of the Gorakṣa Śataka.

But we thought that our Hypothesis would be satisfactorily established if we could still find a MS. containing only one hundred verses and covering the whole topic of Yoga as enunciated in the verse "आसनं प्राणसंरोधः" etc. So, a hunt for additional MSS. was undertaken and through the good offices of Dr. P. K. Gode, the Curator of the Bhandarkar Oriental Research Institute, Poona, we opened correspondence with the Keeper of the India Office MSS. Library, London and we could get three more MSS. of the Gorakṣaśataka. Fortunately for us, one of them proved to be the exact type of MS. providing the necessary independent corroboration that we were so eagerly looking for. It is indexed as "Sanskrit MS. Keith 5765-I-O. 1664 B. Gorakṣa Śataka". It satisfies both the conditions. It contains 101 verses and deals with all the six topics enumerated in the enunciatory verse. It is true that all the verses of this London MS. are included in the published text of the Gorakṣa Paddhati but they are not the *first hundred verses* of the G. P. They are spread over the two and are containing other Yogic material.

So, the text as ascertained by us and corroborated by the London MS. (L1) constitutes the original text of the Gorakṣa Śataka.

As a corollary of this, we may state that the G. P. is nothing but an inflation of the original G. Ś. The original G. Ś. has been gradually amplified by the introduction of several other topics connected with the theory and practice of Yoga, till at last, the number of verses rose from 100 to 200 or more necessitating a suitable title (Śataka being a misnomer). The title Gorakṣa Paddhati came in handy. This corollary about the genesis of the G. P. is amply borne out by an analysis of the MSS. themselves.



Taking only those MSS. that touch all the six topics mentioned in the enunciatory verse, 'आसनं प्राणसंरोधः etc.,' we find a gradual rise in the number of verses, as more and more material came to be added. For example, the London MS. (L1) consists of 101 verses which comprise the original text of the G. Ś.; Bn4 has 157; L2 has 161; Bn8 has 173; P3 has 175; Bn1 has 179; P4 has 193; P5 has 195; P6 has 200. The MS. B. from the Oriental Library, Baroda and the MS. Bk from Bikaner carry the process still further beyond 200 and reach the figure 213, thus taking a fair start, possibly, for a third hundred.

Owing to the paucity of dated material in this mass of MSS., it has not been possible for us to ascertain the successive stages in the inflation of the original G. Ś. into G. P. from a chronological point of view. Nor again, with the help of the available data, could we trace the MSS. to their place of origin, so that the inflation could be explained geographically, as well.

So, our conclusion is that the original Gorakṣa Śataka dealing with the six aṅgas of Yoga consisted only of one hundred verses and the Gorakṣa Paddhati is only an inflated edition of the original Gorakṣa Śataka.

### III

#### GORAKHNATH

Gorakhnath or Gorakṣa to whom the present text is ascribed, was a leading exponent of the religious order known as the Nātha Pantha, also called, the Kānphtas. He was a Yogi, par excellence, and was regarded as greater than his guru, Matsyendranāth. Judging by the varied mass of literary material associated with his name, in Sanskrit, Prākṛta, Marathi, Hindi, Punjabi, Bengali, Urdu and other vernaculars in India, his fame as a religious leader and reformer seems to have caught the fancy of people all over India and thus led to a cluster of contradictory legends about him. Popular belief which takes him to be a representative of Śiva or even a form of that God himself, saw no difficulty in weaving together incidents separated by long distances of time. The early stories connected with his name might have been inspired by fancied etymology and gathered round his head after his



death. In the result, Gorakhnath has come to be placed anywhere between the 7th century A.D., and the 15th century A. D. If the Mahārāshtra paramparā is held authentic, the date of Jñāneśvari 1290 A.D. and the inscription of Somanātha in which Gorakhnath's name is recorded, would supply the latest terminus. Of course, allowing a fair margin for the growth of his popularity to have a temple erected in his name, as argued by Dr. Briggs, he can be assigned to the 10th century. Dr. Mohan Singh concludes from data chiefly found in vernacular sources that Gorakhnath lived in the 9th and the 10th century. Dr. Mohan Singh, also, is faced with the difficult problem of harmonizing the entire group of popular legends, particularly the composition of the twelve 'contemporary' disciples, some of whom are clearly separated from Gorakhnath by several years. So, the 10th century has tentatively been accepted as the date of Gorakhnath.

The literary out-put that goes under the name of Gorakhnath is both vast and varied. For example, he is said to have written a book on chemistry called, 'Goraksakimayāgara'. It is presumed that he has written a book on astronomy as there is a reference to a school of thought called, 'Gorakhmata' on the question of युद्ध. There is a book in Marathi called, 'Amaranāthasamvāda' ascribed to him. Shri Hajari Prasada Dvivedi, in his book, 'नाथसंप्रदाय' P-98 has given a long list of works attributed to Gorakṣa - most of these dealing with Yoga.

Gorakhnath is regarded as the Tutelary Deity in Nepal, whereas, in Tibet he is taken to be a Buddhist Magician. He was evidently an Advaitin protagonist of Śaivism and successfully counteracted the influence of the Mahāyāna Buddhism in Nepal which he converted to Śaivism. He was a powerful organizer and established 'maṭhas' all over India, e. g., in Bengal, Nepal, Punjab, Kathiawar, Mahārāshtra, Ceylon etc. He is said to have crossed the N.W. Frontier of India and visited Afghanistan and Baluchistan. The recent visit of Mahant Manmohandas of Dargah Pir Ratan Nath to Kabul (after the partition of India) and the reception accorded to him by the leading Afghan Hindus and Sikhs recalled the memory of the establishment of a 'gaddi' at Kabul by Ratan Nath who was deputed there by his guru, Gorakhnath. A consistent and well-connected story of the life of Gorakhnath is, still, a desideratum.



## IV

## GORAKṢAŚATAKA

(Its Philosophy and Praxis ).

The Gorakṣaśataka is an important text of the Nātha-Sect. Looking to the nature of its contents, it appears that the book is mainly intended to serve as a Students' Guide or a Hand-Book of instructions in Yogic disciplinary practices. It opens with a statement of the goal of human life and immediately proceeds to deal with the steps leading to that end. The steps are said to be six in number, viz., Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi and the entire text is taken up with a description of these. Naturally, within the brief space of a hundred verses, very little scope is left for an expression (much less an exposition) of the philosophical doctrines held by the Nātha-cult in general or by Gorakhnath, in particular. In fact, the philosophical back-ground of their systematic thought is here assumed rather than expounded. Incidentally, however, we get some stray references to their philosophy. For instance, the goal of human life is stated to be Liberation (मवपाशविमुक्ति) or Self Realization or non-duality (अद्वयत्व or समस्तत्व), and the type of Yoga preached herein is described as a series of steps leading to that end (विमुक्तिसोपान). It is in this sense that Gorakṣa glorifies his work as a guide to the knowledge of the Self (आत्मबोधकर). The six steps are calculated to secure absolute control of the mind which alone is said to result in the final emancipation.

This goal is clarified later on, in verses from 92 to 100 wherein the Yogavid is equated to Brahavid the two terms being interchangeable. The author's description of Yoga as the fruit of the Divine tree in the form of Śruti (श्रुतिकल्पतरोः फलम्) clearly evinces the orthodox character of his system or rather a swing back to the Upanishads. The relative position he assigns to the end and its means as described in the book is quite in conformity with the Upanishadic view that Brahnavidyā is the goal and Yoga with all its technique is only an accessory.

The end of the whole process comprising the methods or practices is summed up in the line—'यद्वायुत्तं मनो भोगादासक्तं परमात्मनि' (v. 2)



which signifies a reversal of the normal out-going activity of the mind. As a preliminary to this, steadiness of mind becomes an essential thing, because, unless the mind is first made steady and brought under complete control, it will not be possible to change its course in the opposite direction, as it were. For this purpose, therefore, auxiliaries like the restraint of *Prāṇa* and *Bindu* are prescribed. But owing to the interchangeable character of *Prāṇa* and *Bindu*, so far as, their effect on the mind is concerned, the control of *Prāṇa* is held to be a key to success in mind-control.

Now, mind-control being the central objective, whatever practices contribute to steady the mind, are pressed into service and find a place in the scheme of Praxis. That is why we have, here, all the technique of *Prāṇāyāma*, *Mudrā*, *Bandha*, *Kundalini-udbodha* and the *Ṣaṭcakras* which figures so prominently in later classical treatises on *Hat̥ha-yoga* like *Hat̥ha-yoga Pradīpikā*. It is for the same reason, that *Pratyāhāra* which cuts off external contacts and prepares the mind for the inner exercises of concentration is described, here, after the manner of *Hat̥ha-yoga* that is to say, with the help of a *Mudrā* known as *Viparītakaraṇī*, because thereby, the body is said to be filled with nectar oozing from the moon situated at the root of the palate and the *Yogi* becomes *ūrdhvaretas*\*. In other words, *Bindu* is completely brought under control and mental poise is achieved. Unlike the standard texts on *Hat̥ha-yoga* which describe a variety of *āsanas*, the *Gorakṣaśataka* recommends only two *Āsanas* – *Siddhāsana* and *Padmāsana* to secure bodily poise. The need of a *Guru* in exercises of an advanced type or of an esoteric nature is duly emphasized.

It may be noted here, that the *Gorakṣaśataka* does not refer to terms like *Rājayoga*, *Hat̥hayoga* etc., or their mutual relations. In place of the *Aṣṭāṅga-yoga* as described in the *Pātañjala Sūtras* or, in *S.S.P.* attributed to *Gorakhnath* himself. We have here, the *Saḍāṅga-yoga* (*Yama* and *Niyama* being dropped or rather, taken as understood). Then again, *Pratyāhāra* is defined<sup>+</sup> in a peculiar manner and is said to be achieved (as has been pointed out before) with the help

\* Cf. V. 65 + Cf. V. 55



of a Mudrā called Viparītakaraṇī. The goal, also, that is set before the aspirant is not Kaivalya (Isolation of the Spirit from Matter) which pre-supposes duality but Advayatva (Non-duality) that is sought to be reached by the dissolution of the mind withdrawn from the objective world and turned towards the Highest Self. To achieve this reversal of its out-going activity, the mind is first to be made steady and brought under complete control. So, the procedure in the delineation of the Praxis as laid down in the Gorakṣasāṭaka is, first, complete control of the physical organism; then mental steadiness and lastly a reversal of the flow of mental activity so that ultimately the mind loses itself in the Highest Self and the Yogi experiences non-duality on that high Spiritual plane. In this respect, the Gorakṣasāṭaka seems to echo the Upaniṣadic ideal.

## V

## REPETITIONS OF VERSES

## FROM

## GORAKṢASĀṬAKA IN OTHER WORKS

It has been noted that some of the उपनिषद् belonging to the group called the योगोपनिषद् contain verses from the गोरक्षशतक. Compare for instance, ध्यानबिन्दु, योगचूडामणि, योगशिखा and शाण्डिल्य. A question naturally arises as to who has borrowed from whom.

शाण्डिल्य उपनिषद् I-7 supplies the clue. In the description of प्राणायाम aimed at the purification of सुषुम्णा the author describes in prose the triple process of inhalation, cessation and exhalation and in support of this he quotes a verse occurring in G. P. (which is later on followed by more verses from the same). The introductory expression-‘तदेते श्लोका भवन्ति’ prefixed to the quotation clearly shows that this उपनिषद् has borrowed the verses from some other source.

Though the योगोपनिषद् have not been assigned to a definite period, that they are comparatively modern in origin is admitted by all the historians of Indian philosophy. The expression ‘तदेते श्लोका भवन्ति’ used by the शाण्डिल्य उपनिषद् to introduce verses occurring in G.P. is certainly suggestive of the relative chronology of these two.

Further as shown in II in this Introduction, G. P. is only an inflated edition of गोरक्षशतक. So we may take it that all those verses that are common to गोरक्षशतक and the योगोपनिषद् are borrowed by the उपनिषद् from गोरक्षशतक.

Upto now no scholar has shown that G. P. and योगोपनिषद् have borrowed from a third source which is common to both.



So far as borrowing is concerned, the case of the book called *विवेकमार्तण्ड* attributed to विश्वरूपदेव is still more remarkable. The work consists of six chapters and the 6th chapter practically (with a few variations in the number of verses and readings) is identical with the entire text, published as *Gorakṣapaddhati* by the Laxmi Venkateshwar Press, Bombay or 'Yogamārtanḍa' included in 'the Siddha Siddhānta Paddhati and other works of Nātha Yogis' published by the Poona Oriental Book House, Poona. In the colophon at the end of the 6th chapter of the *विवेकमार्तण्ड* by विश्वरूपदेव we have - इति शतगुणाचार्यतनयश्रीविश्वरूपदेवविरचिते विवेकमार्तण्डे योगसाधनं नाम षष्ठः प्रबोधः. As shown elsewhere, the G. P. contains all the 100 verses in the original G. Ś. plus the additions made from time to time. That means the whole of the G. Ś. is bodily taken over and included in this 6th chapter of the *विवेकमार्तण्ड*. The learned editor, K. Sāmbaśiva Śāstri, in his introduction to the book, says that the author विश्वरूपदेव cannot be placed later than the 7th century A.D. If this statement is taken to be correct, Gorakṣanāth (the author of G. Ś.) who can't be pushed back before the 9th century A.D., evidently, becomes a borrower from this विश्वरूपदेव. We must, therefore, look into the matter more closely to examine this view of the editor of 'विवेकमार्तण्ड'.

In the first place, we note that the editor is not particular or precise in his remarks. For example, his statement, 'The author may be said to have flourished some 1,000 years ago,' when placed against the date of the publication of the book, viz., 1935 would appear to place the author in about the 10th century A. D. Secondly, his arguments to show that मर्तुहरि and the author of the *Adhyātma Rāmāyaṇa* are borrowers from विश्वरूपदेव are not very convincing because they are not based on any definite chronology or internal corroborative evidence. Argument from style or diction, alone, is misleading.

If we examine the nature of its contents, we find that the book *विवेकमार्तण्ड* is of the nature of a compilation.

Within the book itself, we have repetitions of a whole set of verses, (vide verses 42-51 from the 3rd chapter and verses 177-186 from the 6th chapter). Compare verse 1 of the 5th chapter and verse 2 of the 6th chapter. It is rather strange that the author while writing the 2nd verse of the 6th chapter should have forgotten that he has



written the same verse as the 1st verse of the immediately preceding 5th chapter. That the author is in the habit of quoting entire verses from other sources is seen by looking to verse No. 40 of the 5th chapter — 'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' (मुण्ड. २.२.८). No indication is given that it is a quotation.

विश्वरूपदेव the author of विवेकमार्तण्ड is unknown to the writers of the History of Sanskrit Literature or of Indian Philosophy either. In Yogic texts and Commentaries we have no quotations attributed to him. On the other hand, Swātmārāma Swāmī the author of the Haṭhayoga pradipikā refers to Gorakṣanāth (of H.P. 1.61). Brahmānanda, the Commentator of the H.P. likewise quotes from Gorakṣanath and not from विश्वरूपदेव.

It is also to be noted that in some of the catalogues, the text in question is mentioned as विवेकमार्तण्ड a work on Yoga by गोरक्षनाथ himself (vide Aufrect, page 165; P. 730 A. K.; Baroda MSS. catalogue, Gaekwad's Oriental Series Vol. XC VII, Serial No. 72 and 73).

In view of all this, the work विवेकमार्तण्ड being of the nature of a compilation appears to be of doubtful authenticity and so विश्वरूपदेव to whom it is ascribed cannot be accepted as the author of the text included in the 6th chapter of that book.

## VI

### धारणा, ध्यान and समाधि

#### IN THE

### PĀTAÑJALA YOGA SŪTRAS AND THE GORAKṢAŚATAKA

Patañjali defines धारणा, ध्यान and समाधि in the following three Sūtras, respectively :—

- i) देशबन्धश्चित्तस्य धारणा ॥ ३.१ ॥
- ii) तत्र प्रत्ययैकतानता ध्यानम् ॥ ३.२ ॥
- iii) तदेवार्थमात्रानिर्भासं स्वरूपश्चैक्यमिव समाधिः ॥ ३.३ ॥

Here, we may note that according to Patañjali, there is a difference of degree only with regard to these three states. In धारणा, the चित्त is bound to a particular देश i.e. विषय, but at the same time, other



objects are not excluded. The particular chosen object constantly appears at the centre, in the field of our consciousness but other objects may also appear and disappear in the margin of consciousness. The expression, 'प्रत्ययैकतानता', in the definition of ध्यान, makes the same object of धारणा the 'sole' object in ध्यान, to the exclusion of the other objects. But here i.e. in ध्यान as in धारणा, along with the cognition of the object, there is also the consciousness of the cogniser and the act of cognition, in other words, of the 'ध्याता' and 'ध्यान'. When, even these two disappear and the ध्येय alone shines as it were, by itself, we have समाधि. Thus धारणा develops into ध्यान, by the exclusion of objects lingering in the margin of consciousness and ध्यान develops into समाधि, by the elimination of ध्याता and the act of ध्यान, the चित्त assuming the ध्येयाकार flows on like a stream, uninterrupted by any thing.

According to गोरक्ष, धारणा is defined as follows :—

‘हृदये पंचभूतानां धारणाश्च पृथक्पृथक् ।

मनसो निश्चलत्वेन धारणा च विधीयते ॥’ that is to say धारणा

consists in मनस् being held निश्चल in one of the five हृदयादिध्यानस्थानs in which the five पृथिव्यादितत्त्वs are said to reside, inside the body. The verses that follow give the details of the five-fold धारणा, and what is important is that they make a material addition to the concept of the धारणा as defined in the verse given above. In each of the five verses, first two lines describe the तत्त्व and its ध्यानस्थान and the third line reads as, ‘प्राणं तत्र विनीय पंचघटिकाश्चित्तान्वितं धारयेत्’ which shows that according to गोरक्ष, धारणा consists in चित्त and प्राण both being held steady in one of the five ध्यानस्थानs (literally, in holding the प्राण accompanied by चित्त). Patañjali speaks of fixing the चित्त only. There is no mention of प्राण, or its activity, in this connection. Further, we have to note that this ‘holding’ of प्राण (with चित्त) as described by गोरक्ष does not mean the usual respiratory कुंभक. The action refers to ‘taking’ or ‘raising’ the प्राण from place to place, e. g., to हृदय, to कंठ, to ताडु, to भ्रुवोरन्तर or to ब्रह्मरन्ध्र.

While गोरक्ष describes specific objects for धारणा, Patañjali does not prescribe any particular object for the purpose. Again, according to Patañjali, प्रत्ययैकतानता being absent in धारणा, other objects, besides the chosen one, can appear before our चित्त in धारणा but गोरक्ष by asking us to



fix the चित्त (or rather चित्तान्वित प्राण) on a particular तत्त्व, in a particular ध्यानस्थान, would appear not to allow other objects to come into the field of consciousness. For further discussion on धारणा read our general note on verses 69 to 73.

Coming to ध्यान, we find that it is defined by गोरक्ष as 'यत्तत्त्वे निश्चितं चेतस्तत्तु ध्यानं प्रचक्षते ।'. तत्त्व as गोरक्ष explains elsewhere, is आत्मा. So, when the mind is fixed on the आत्मन्, it is ध्यान. Thus the object of ध्यान is definitely fixed. Patañjali lays down no such restriction as regards the object of ध्यान. The important word 'प्रत्ययैकतानता' in Patañjali's definition of ध्यान seems to have no place in गोरक्ष's concept of सगुणध्यान when he says, 'कथितानि यथैतानि ध्यानस्थानानि योगिनाम् । उपाधितत्त्वयुक्तानि कुर्वन्त्यष्टगुणोदयम् ॥' which means, that the thought of the object, viz., 'आत्मा' is to be accompanied by the image of the ध्यानस्थान also. Then, the extent or range of ध्यान is described by गोरक्ष in the verse :-

‘शब्दाद्याः पञ्च या मात्रा यावत्कर्णादिषु स्मृताः ।  
तावदेव स्मृतं ध्यानं तत्समाधिरतः परम् ॥’

This means that according to गोरक्ष, the शब्दादितन्मात्रा still linger and are active in the sense-organs, in the state of ध्यान, which seems to be incompatible with प्रत्ययैकतानता which is the most essential part of ध्यान according to पतञ्जलि.

Now, समाधि as defined by पतञ्जलि is an intensified form of ध्यान, without the consciousness of the ध्याता or the act of ध्यान either, (which is present in ध्यान state. पतञ्जलि lays down no particular object for concentration here also. गोरक्ष defines समाधि in the following two verses:-

‘यदा संक्षीयते प्राणो मानसं च विलीयते ।  
तदा समरसैकत्वं समाधिरभिधीयते ॥ 94 ॥  
धारणाः पञ्चनाब्ध्यस्तु ध्यानं च षष्टिनाडिकाः ।  
दिनद्वादशकैर्नैव समाधिः प्राणसंयमः ॥ 96 ॥’

The first verse tells us that समाधि is characterised by समरसत्वं (either of जीवात्मा and परमात्मा or of आत्मन् and मनस्). This meaning of समाधि which implies the (re) union of two entities will not be acceptable to Patañjali. The second verse which differentiates between the three states - धारणा, ध्यान and समाधि in terms of time-units may be construed



to show that with गोरक्ष also, there is only a difference of degree with regard to these three states but the word 'प्राणसंयम' in the sense in which it is used in the context of the पंचधारणा makes the technique of समाधि so different in the case of the two authors.

The following points may also be noted.

गोरक्ष's distinction between the object of धारणा and that of ध्यान is clearly seen in his description of the five-fold धारणा and the सगुण and निर्गुण types of ध्यान. If we look at the two Sūtras of Patañjali, which define धारणा and ध्यान we can get at this distinction, if we interpret 'प्रत्यय' as referring to some other object placed on the देश (तत्र) to which the चित्त is bound in धारणा. That we can get this distinction by construction and that it will not appear unwarranted, will be clear, if we look at the next following Sūtra, 'त्रयमेकत्र संयमः ।'. The word 'एकत्र' is very significant. It shows that there is a possibility of the three states, at least the first two, viz., धारणा and ध्यान, being not 'एकत्र' or 'एकविषय' as the commentator explains it.

According to गोरक्ष, though धारणा as a process is one, it is said to be manifold according to the number of objects taken up for fixing the चित्त successively on to them. Similarly, although पतञ्जलि describes धारणा and does not mention its kinds, as गोरक्ष does, still, one of his Sūtras immediately preceding, shows that धारणा can be manifold depending on the number of objects selected for holding the mind on to them. The Sūtra 'धारणास्तु च योग्यता मनसः ।' using the word धारणा in the plural, supports the view. Again, the Siddhis which, according to गोरक्ष, result from the पंचविध धारणा, are acquired only after the perfection of the three i.e., धारणा, ध्यान and समाधि, according to Patañjali.

To sum up :—

Patañjali prescribes no particular object for धारणा while Gorakṣa lays down the objects and also localises them.

Patañjali defines धारणा as fixing the 'चित्त' only, whereas Gorakṣa defines it as fixing the 'चित्तान्वित प्राण' in one of the ध्यानस्थानसः. The steadiness of चित्त fixed on an object is a common factor to both but the absence of the word प्रत्ययैकतानता in the definition of धारणा by Patañjali



would not exclude other objects from the marginal consciousness, while with Gorakṣa, the chosen object and its location both being specified, the exclusion of other objects appears to be intended.

धारणा is mainfold, according to both, but Gorakṣa describes this in clear terms, while, with Patañjali, we get at it, indirectly.

In ध्यान also, Patañjali does not specify any particular object for concentration. The emphasis is on 'प्रत्ययैकतानता'. Gorakṣa, on the other hand, lays down 'तत्त्व' i.e., 'आत्मा' as the object for concentration and as in धारणा the ध्यानस्थानस्य also are prescribed. According to Gorakṣa, in ध्यान the 'शब्दादिपञ्चतन्मात्राः' linger and are active in the sense-organs. This goes against 'प्रत्ययैकतानता' which is an essential ingredient of ध्यान, according to Patañjali.

In the concept of समाधि according to Gorakṣa, there is what is called 'समरसैकत्व' i.e., the (re) union of two entities - which will not harmonise with 'कैवल्य', (isolation) as envisaged by Patañjali. Again, the differentiation between the three states धारणा, ध्यान and समाधि based on the time-units of प्राणसंयम as understood by Gorakṣa in the context of the five-fold धारणा, makes the technique of समाधि, so different, with the two authors.



# A SUMMARY OF THE CONTENTS

OF

## गोरक्षशतक

( As given in the comm., ' बालप्रबोधिनी ' verse by verse )

Verse No.

- 1 स्वनामपुरःसरं प्रारीप्सितग्रन्थनाम निर्दिशति ।
- 2 सकलभोगल्यागपूर्वकमोक्षमार्गप्रवृत्तिं प्रशंसति ।
- 3 विमुक्तिकारणहठयोगावश्यकोपादेयत्वमुपदिशति ।
- 4 अङ्गैर्विनाऽङ्गिनोऽकिञ्चित्करत्वात् हठयोगाङ्गानि दर्शयति ।
- 5 आसनं कतिविधमिति चेदत आह ।
- 6 विशिष्टाधिकारिजनोपयोगार्थासनसंख्यां दर्शयति ।
- 7 तेषामपि सारभूतमासनद्वयमाह ।
- 8 सर्वोत्तमत्वात्सिद्धासनस्यादौ लक्षणं दर्शयति ।
- 9 पद्मासनं लक्षयति ।
- 10 कामरूपाख्यं शिवशक्त्योः पीठं दर्शयति ।
- 11 अथान्तरं योनिस्थानं दर्शयति ।
- 12 सततयोनिमध्यवर्तिनो लिङ्गस्य स्वरूपमाह ।
- 13 योनौ कालाग्नेर्निवासं दर्शयति ।
- 14 स्वाधिष्ठानं विवृणोति ।
- 15 तृतीयं मणिपूरकं नाम चक्रं विवृणोति ।
- 16 कन्दस्वरूपं दर्शयति ।
- 17 नाडीष्वपि विशेषं दर्शयति ।
- 18-19 पूर्वोक्तप्रधानदशनाडीनामानि दर्शयति ।
- 20-22 आसां स्थानानि दर्शयति ।
- 23 सततप्राणवाहित्वेन एतासु दशस्वपि प्रधाननाडीत्रयमाह ।
- 24 वायुदशकस्य नामान्याह ।



## Verse No.

- 25 प्राणादीनां पञ्चानां प्रधानतां नागादीनां पञ्चानामप्रधानतां चाह ।  
 26-29 पूर्वोक्तविधया प्राणादिस्वरूपतामापन्नस्य जीवस्य नानाविधदशानुभवशाल्खिनं सद्यष्टान्तं दर्शयति चतुर्भिः ।  
 30 कुण्डल्याः स्थानमाह ।  
 31 प्रसुप्तायाः कुण्डल्याः प्रबोधादिप्रकारमाह ।  
 32 कुण्डलीशक्तिप्रबोधसाधनस्य महामुद्रादिपञ्चकस्य नाममाहात्म्यं चाह ।  
 33 महामुद्रां लक्षयति ।  
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 35 उड्डियानबन्धमाह ।  
 36 जालंधरबन्धस्य सस्वरूपं फलं दर्शयति ।  
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 39 प्राणायामस्यावश्यकर्तव्यतामाह ।  
 40 प्राणस्य गत्यवधिं कथयन्निर्वचनं दर्शयति ।  
 41 प्राणायामाभ्यासप्रकारमुपदिशति ।  
 42 प्राणापाननिरोधफलं दर्शयति ।  
 43 प्राणायामस्य चन्द्राङ्गाम्बासं निरूपयति ।  
 44 चन्द्राङ्गाम्बासे ध्येयमाह ।  
 45 सूर्याङ्गाम्बासं निरूपयति ।  
 46 सूर्याङ्गाम्बासे ध्येयमाह ।  
 47 हठयोगोपयोगिसाधारणप्राणायामस्वरूपमाह ।  
 48 प्राणायामस्य त्रैविध्यमाह ।  
 49 अधममध्यमोत्तमप्राणायामकार्याण्यमाह ।  
 50 योगाम्बासे हेयोपादेयवस्तुद्विप्रदर्शनं विदधाति ।  
 51 यदि प्राणस्य व्यतिक्रमाद्विविधरोगोत्पत्तिस्तर्हि किं कार्यमित्यत आह  
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## Verse No.

- 55 प्रत्याहारं लक्षयति ।  
 56 अस्य प्रत्याहारस्य माहात्म्यमाह ।  
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 58 चन्द्रामृतकलाञ्वातिकरणविपरीतकरणीज्ञानोपदेशमाह ।  
 59 विपरीतकरणीमुद्रास्वरूपमाह ।  
 60 अनाहतचक्रलक्षणमाह ।  
 61 प्राणस्य ब्रह्मरन्ध्रप्राप्तेः प्रशंसामाह ।  
 62 पञ्चमचक्रवाचकविशुद्धशब्दनिर्वचनं दर्शयति ।  
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 65 गुरुपदिष्टविधाचन्द्रपीयूषपानसंभृतशरीरपरिपुष्टिविलक्षणफललाभं दर्शयति ।  
 66 सदृष्टान्तं सोमकलामृतपानफलं दर्शयति ।  
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 97-98 समाधियुक्तस्य व्यवस्थां ससमाधिफलं विशदयति ।  
 99 तत्त्वामिन्नं ब्रह्म लक्षयति ।  
 100 उक्तार्थप्रतिपादिकां विधां सदृष्टान्तमाह ।  
 101 मुक्तिसोपानमार्गस्य माहात्म्यमाह ।



# गोरक्षशतकम्

ॐ श्रीपरमगुरवे गोरक्षनाथाय नमः ।

ॐ गोरक्षशतैकं वक्ष्ये भवपाशविमुक्तये ।  
 आत्मबोधकरं पुंसां विवेकद्वारकुञ्चिकाम् ॥ १ ॥  
 एतद्विमुक्तिसोपानमेतत्कालस्य वञ्चनम् ।  
 यद्व्यावृत्तं मनो मोहोदासैकं परमात्मनि ॥ २ ॥  
 द्विजसेवितशाखस्य श्रुतिकल्पतरोः फलम् ।  
 शमनं भवतापस्य योगं भजति सज्जनः ॥ ३ ॥  
 आसनं प्राणसंयामः प्रत्याहारोऽथ धारणा ।  
 ध्यानं समाधिरेतानि योगांगानि भवन्ति षट् ॥ ४ ॥  
 आसनानि तु तावन्ति यावत्स्यो जीवजातयः ।  
 एतेषामखिलान्मेदान्विजानाति महेश्वरः ॥ ५ ॥  
 चतुराशीतिलक्षाणामेकमेकमुदाहृतम् ।  
 ततः शिवेन पीठानां षोडशोनं शतं कृतम् ॥ ६ ॥  
 आसनेभ्यः समस्तेभ्यो द्वयमेव विशिष्यते ।  
 एकं सिद्धासनं प्रोक्तं द्वितीयं कमलासनम् ॥ ७ ॥  
 योनिस्थानकमंग्रिमूलघटितं कृत्वा दृढं विन्यसे—  
 न्मेढ्रे पादमथैकमेव निर्यतं कृत्वा सैमं विप्रैर्हम् ।  
 स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्यन्ध्रुवोरन्तर—  
 मेतन्मोक्षकवाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ८ ॥  
 वामोरूपरि दक्षिणं हि चरणं संस्थाप्य वामं तथा  
 दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराम्यां दृढम् ।

१. P 11 गोरक्षोक्तं प्रवक्ष्यामि; Vul, C1, C2 read गोरक्षसंहिता; L2 श्रीगोरक्षशतं वक्ष्ये २. C5, Bn3 वञ्चनम् ३. Vul & most other MSS. व्यावृत्तम्; L1 व्यावृत्ति ४. Vul, & most MSS. भोगाद् ५. Vul & most MSS. आसक्तम्; L1 व्यासक्तिः ६. Vul & all other MSS. प्राण-संरोधः but L1 प्राणसंयामः which is retained. ७. P1 जातयः; P4, P5, P7, P8, P9, C1, C2 जन्तवः; C3, C5, Bn2, Bn3 योनयः ८. Vul, C1, C2 हृदये ९. Vul हनुम् १०. Vul सुस्थिरम्



अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये—  
देतद्व्याधिविकारहारि यमिनां पद्मासनं प्रोच्यते ॥ ९ ॥

आधारं प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम् ।  
योनिस्थानं द्वयोर्मध्ये कामरूपं निगद्यते ॥ १० ॥

आधाराख्ये गुदस्थाने पंकजं यच्चतुर्दलम् ।  
तन्मध्ये प्रोच्यते योनिः कामाख्या सिद्धवन्दिता ॥ ११ ॥

योनिमध्ये महालिङ्गं पश्चिमाभिमुखं स्थितम् ।  
मस्तके मणिवद्भिन्नं यो जानाति स योगवित् ॥ १२ ॥

ततश्चामीकराभासं तडिल्लेखेव विस्फुरत् ।  
चतुर्लोकं पुरं बन्देरधोमेढ्रात्प्रतिष्ठितम् ॥ १३ ॥

स्वशब्देन भवेत्प्राणः स्वाधिष्ठानं तदाश्रयः ।  
स्वाधिष्ठानाख्येया तस्मान्मेढ्रमेवामिधीयते ॥ १४ ॥

तंतुना मणिवत्प्रोतो यत्र कंदः सुषुम्णया ।  
तन्नाभिमंडलं चक्रं प्रोच्यते मणिपूरकम् ॥ १५ ॥

ऊर्ध्वं मेढ्रादधो नाभेः कन्दयोनिः खगांडवत् ।  
तत्र नाड्यः समुत्पन्नाः सहस्राणि द्विसप्ततिः ॥ १६ ॥  
तेषु नाडिसहस्रेषु द्विसप्ततिरुदाहृताः ।  
प्राधान्यात्प्राणवाहिन्यो भूयस्तत्र दश स्मृताः ॥ १७ ॥

इडा च पिंगला चैव सुषुम्णा च तृतीयका ।  
गांधारी हस्तिजिह्वा च पूषा चैव यशस्विनी ॥ १८ ॥  
अलंबुषा कुहूश्चैव शंखिनी दशमी स्मृता ।  
एतन्नाडिमयं चक्रं ज्ञातव्यं योगिभिः सदा ॥ १९ ॥

११. P1 आधारः १२. P1 & most MSS. मुखम्; L1, P8, P11, Bn1  
मुखे १३. Vul, P1 बिम्बम् १४. Vul, P1 & most MSS. त्रिकोणं तत्  
१५. Vul, L2 आश्रयात् अस्मात्; P1...नात्पदादस्मात् १६. Vul,  
P1 सहस्राणाम् १७. P1 प्रधानम्; Vul & most MSS. प्रधानाः १८. Vul &  
most MSS. तासु



इडा वामे स्थिता भागे पिंगला दक्षिणे तथा ।  
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 दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ।  
 यशस्विनी वामकर्णे चानने वाप्यलंबुषा ॥ २१ ॥  
 कुहूश्च लिंगदेशे तु मूलस्थाने च शंखिनी ।  
 एवं द्वारमुपाश्रित्य तिष्ठन्ति दश नाडिकाः ॥ २२ ॥  
 सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः ।  
 इडापिंगलासुषुम्णा च तिस्रो नाड्य उदाहृताः ॥ २३ ॥  
 प्राणापानौ समानश्च ह्युदानो व्यान एव च ।  
 नागः कूर्मश्च कृकरो देवदत्तो धनंजयः ॥ २४ ॥  
 नागाद्याः पंच विख्याताः प्राणाद्याः पंच वायवः ।  
 एते नाडिसहस्रेषु वर्तन्ते जीवरूपिणः ॥ २५ ॥  
 प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च धावति ।  
 वामदक्षिणमार्गेण चंचलत्वान्न दृश्यते ॥ २६ ॥  
<sup>२९</sup>  
 आक्षिप्तो मुवि दण्डेन यथोच्चलति कंदुकः ।  
 प्राणापानसमाक्षिप्तस्तथा जीवोऽनुकृष्यते ॥ २७ ॥  
 रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः ।  
 गुणबद्धस्तथा जीवः प्राणापानेन कृष्यते ॥ २८ ॥  
 अपानः कर्षति प्राणं प्राणोऽपानं च कर्षति ।  
<sup>२९</sup> <sup>३२</sup>  
 ऊर्ध्वाधः संस्थितावेतौ यो जानाति स योगवित् ॥ २९ ॥  
 कंदोर्ध्वं कुंडलीशक्तिरष्टधा कुंडलीकृता ।  
 ब्रह्मद्वारमुखं नित्यं मुखेनावृत्य तिष्ठति ॥ ३० ॥  
 प्रबुद्धा वह्नियोगेन मनसा मारुता हतौ ।  
<sup>३३</sup>  
 प्रजीवैर्गुणमादाय व्रजत्यूर्ध्वं सुषुम्णया ॥ ३१ ॥

१९. Vul, P1 सुज      २०. Vul, P1 न तिष्ठति      २१. L1...वेति  
 २२. Vul, P1 संयोजयति for यो जानाति      २३. Vul, P1 सह  
 २४. Vul, सूचीव; P1 & many others सूचीव



महामुद्रां नमोमुद्रामुड्डियानं जलंधरम् ।  
मूलबंधं च यो वेत्ति स योगी सिद्धिर्भोजनम् ॥ ३२ ॥  
वक्षोन्यस्तहनुर्निपीड्य सुचिरं योनिं च वामांग्रिणा  
हस्ताभ्यामवधारितं प्रसरितं पादं तथा दक्षिणम् ।  
आपूर्य श्वसनेन कुक्षियुगलं बद्ध्वा शनैः रेचये—  
देषा पातकनौशिनी सुमहती मुद्रा नृणां प्रोच्यते ॥ ३३ ॥  
कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।  
सुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ३४ ॥  
ऊर्ध्वं मेढ्रादधो नाभेरुड्डियानं प्रचक्षते ।  
उड्डियानजयो बंधो मृत्युमातंगकैसरी ॥ ३५ ॥  
जालंधरे कृते बंधे कंठसंकोचलक्षणे ।  
न पीयूषं पतस्यमौ न च वायुः प्रकुर्व्यति ॥ ३६ ॥  
पार्थिभागेन संपीड्य योनिमाकुंचयेद्गुदम् ।  
अपानमूर्ध्वमाकृष्य मूलबंधो निर्गच्छते ॥ ३७ ॥  
यतः कालभयात् ब्रह्मा प्राणायामपरायणः ।  
योगिनो मुनयश्चैव ततः प्राणं निबंधयेत् ॥ ३८ ॥  
चले वाते चैलं सर्वं निश्चले निश्चलं भवेत् ।  
योगी स्थाणुत्वमाप्नोति ततो वायुं निबंधयेत् ॥ ३९ ॥  
षट्त्रिंशदंगुलं हंसः प्रयैौणं कुरुते बहिः ।  
वामदक्षिणमार्गेण ततः प्राणोऽभिधीयते ॥ ४० ॥  
बद्धपद्मासनो योगी नमस्कृत्य गुरुं शिवम् ।  
नासाग्रदृष्टिरेकाकी प्राणायामं समभ्यसेत् ॥ ४१ ॥

२५. Vul, P1 मुक्ति २६. Vul, P1 व्याधिविनाशिनी २७. P4 प्रधावति  
२८. Vul, P1 विधीयते २९. Vul, P1 वायुं ३०. Vul, P1 निरोधयेत् ३१.  
Vul, P1 चले विदुः for चलं सर्वं P11, Bn4 चलं चित्तम् ३२. Vul, P1 &  
most MSS. प्रयाणं; L1 प्रमाणं ३३. Vul, P1 अभिधीयते; L1 विधीयते



प्राणो देहस्थितो वायुरायौमस्तनिबन्धनम् ।

एकैश्चासमयी मात्रा तद्योगो गगनायते ॥ ४२ ॥

बद्धपञ्चासनो योगी प्राणं चन्द्रेण पूरयेत् ।

धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥ ४३ ॥

अर्धृतोदधिसंकाशं क्षीरोदधैवलप्रभम् ।

ध्यात्वा चन्द्रमयं बिम्बं प्राणायामे सुखी भवेत् ॥ ४४ ॥

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।

कुंभयित्वा विधानेन भूयश्चन्द्रेण रेचयेत् ॥ ४५ ॥

प्रज्वलज्ज्वलनज्वालापुंजमादित्यमण्डलम् ।

ध्यात्वा नाभिस्थितं योगी प्राणायामे सुखी भवेत् ॥ ४६ ॥

रेचकः पूरकश्चैव कुंभकः प्रणवात्मकः ।

प्राणायामो भवेत्त्रेधा मात्राद्वादशसंयुतः ॥ ४७ ॥

द्वादशाधमके मात्रा मध्यमे द्विगुणास्ततः ।

उत्तमे त्रिगुणा मात्राः प्राणायामस्य निर्णयः ॥ ४८ ॥

अधमे च घनो घर्मः कंपो भवति मध्यमे ।

उत्तिष्ठत्युत्तमे योगी बद्धपञ्चासनो मुहुः ॥ ४९ ॥

अंगानां मर्दनं शस्तं श्रमसंजातवारिणा ।

कटुम्ललवणत्यागी क्षीरमोजनमाचरेत् ॥ ५० ॥

मंदं मंदं पिबेद्वायुं मंदं मंदं वियोजयेत् ।

नाधिकं स्तम्भयेद्वायुं न च शीघ्रं विमोचयेत् ॥ ५१ ॥

३४.Vul, P1 अपानस्य निरोधनात् for आयामस्तनिबन्धनम् ३५. P1 एकेन श्वास-  
मात्रेणोत्पादयेद्गगने गतिम् । ३६.Vul, P1 & most MSS. पूरयेत्; L1 रेचयेत्  
३७.Vul, P1 & most MSS. धारयित्वा; Bn6 कुंभयित्वा L1 पूरयित्वा ३८.P1  
अशस्तं. ३९. P1 गोक्षीरजतोपमम्; Vul & Most MSS. गोक्षीरघवल्लोपमम्  
४०. Vul, P1 दक्षिणे श्वासमाकृष्य for प्राणं सूर्येण चाकृष्य ४१. Vul,  
उत्तिष्ठत्युत्तमे योगी ततो वायुं निरोधयेत्; P4 उत्तिष्ठत्युत्तमे प्राणा बद्धपञ्चासने मुहुः  
P1 उत्तमे स्थानमाप्नोति ततो वायुं निरोधयेत्; L1 उत्तमस्तुत्तमे देशी  
४२. C2 योगी.



ऊर्ध्वमाकृष्य चापानं वातं प्राणे नियोजयेत् ।

मूर्ध्नि नीयते शक्त्या सर्वपापैः प्रमुच्यते ॥ ५२ ॥

प्राणायामो भवत्येवं पातकेन्धनपावकः ।

एनोर्ध्वमिहासेतुः प्रोच्यते योगिभिः सदा ॥ ५३ ॥

आसनेन रुजो हन्ति प्राणायामेन पातकम् ।

विकारं मानसं योगी प्रत्याहारेण सर्वदा ॥ ५४ ॥

चंद्राभृतमयीं धारां प्रत्याहरति भास्करः ।

तत्प्रत्याहरणं तस्य प्रत्याहारः स उच्यते ॥ ५५ ॥

एका स्त्री भुज्यते द्वाभ्यामागता सोममंडलात् ।

तृतीयो यो भवेत्ताभ्यां स भवत्यजरामरः ॥ ५६ ॥

नाभिदेशे भवत्येको भास्करो दहनात्मकः ।

अमृतात्मा स्थितो नित्यं ताल्लुमूले च चंद्रमाः ॥ ५७ ॥

वर्षत्यधोमुखश्चंद्रो प्रसत्यूर्ध्वमुखो रविः ।

ज्ञातव्यं करणं तत्र येन पीयूषमाप्यते ॥ ५८ ॥

ऊर्ध्वनाभिरधस्तालु ऊर्ध्वभानुरधः शशी ।

करणं विपरीताख्यं गुरुवक्त्रेण लभ्यते ॥ ५९ ॥

त्रिधा बद्धो वृषो यत्र रौरवीति महास्वनम् ।

अनाहतं च तच्चक्रं हृदये योगिनो विदुः ॥ ६० ॥

अनाहतमतिक्रम्य चाक्रम्यै मणिपूरकम् ।

प्राप्ते प्राणे महापद्मं योगित्वममृतायते ॥ ६१ ॥

विशब्दः संस्पृतो हंसो निर्मलः शुद्ध उच्यते ।

अतः कण्ठे विशुद्धाख्यं चक्रं चक्रविदो विदुः ॥ ६२ ॥

४३. Vul & most Mss. ऊर्ध्वमानीयते; P1 ऊर्ध्वमानीय तं ४४. Vul, P1 & most MSS. भवोदधि P3 एनांभुधि ४५. Vul & most MSS. ताल्लुमूले; P3, P5, B, Bn1, Bn8, L1 ताल्लुमध्ये ४६. L1 चाकृष्य ४७. Vul & many others विशब्देन स्पृतो हंसो नैर्मल्यं शुद्धिरुच्यते ।



विशुद्धे परमे चक्रे धृत्वा सोमकलाञ्जलम् ।

मासेन न क्षयं याति वंचयित्वा मुखं रवेः ॥ ६३ ॥

संपीड्य रसनाग्रेण राजदंतविलं महत् ।

ध्यात्वाऽमृतमयीं देवीं षण्मासेन कविर्भवेत् ॥ ६४ ॥

अमृतापूर्णदेहस्य योगिनो द्वित्रिवत्सरात् ।

ऊर्ध्वं प्रवर्तते रेतोप्यणिमादिगुणोदयः ॥ ६५ ॥

इन्धनानि यथा वह्निस्तैलवर्ति च दीपकः ।

तथा सोमकलापूर्णं देही देहं न मुंचति ॥ ६६ ॥

आसनेन समायुक्तः प्राणायामेन संयुतः ।

प्रत्याहारेण संयुक्तो धारणाश्च समम्यसेत् ॥ ६७ ॥

हृदये पंचभूतानां धारणाश्च पृथक् पृथक् ।

मनसो निश्चलत्वेन धारणा च विधीयते ॥ ६८ ॥

या पृथ्वी हरितालदेशैश्चैचिरा पीता लङ्कारान्विता

संयुक्ता कमलासनेन हि चतुष्कोणा हृदि स्थायिनी ।

प्राणं तत्र विनीय पंचघटिकाश्चित्तान्वितं धारये—

देशा स्तम्भकरी सदा क्षितिजयं कुर्याद्भुवो धारणा ॥ ६९ ॥

अर्धेन्दुप्रातिमं च कुंदधवलं कंठेऽबुतत्वं स्थितं

यत्पीयूषवक्त्रवीजसहितं युक्तं सदैव विष्णुना ।

प्राणं तत्र विनीय पंचघटिकाश्चित्तान्वितं धारये—

देशा दुर्वहकालकूटजैरणा स्याद्धारिणी धारणा ॥ ७० ॥

४८. Vul, P1 & most MSS. विशुद्धे; L1 विशुद्धे; Vul reads पञ्चमे for परमे ४९. Vul, P1 ध्यात्वा; most other MSS. धृत्वा ५०. most MSS. कलाञ्जलम्; Bn3 कलानिधिं; Vul reads ध्यात्वासौ सकलाञ्जलम् ५१. Vul, P1 तैलवर्ति; L1 तैलवर्ती ५२. Vul, P1 सामिधीयते for च विधीयते ५३. Vul, P1 हेम ५४. Vul, P1 पीता लङ्कारान्विता; many MSS. तत्त्वं लङ्कारान्विता L1 तत्त्वार्धमूलवृता ५५. Vul, P1 वक्त्रवीजसहितं; L1 वक्त्रवीजभरितं ५६. P1 महा ५७. Vul, P1 दुःखह ५८. Vul, P1 दहनी



यत्तालस्थितमिद्रगोपसदृशं तैत्त्वं त्रिकोणोज्ज्वलं  
 तेजोरेफमयं प्रवा<sup>६०</sup>ल्लरुचिरं रुद्रेण यत्संगतम् ।  
 प्राणं तत्र विनीय पञ्चघटिकाश्चित्तान्वितं धारये—  
 देशा वह्नियं सदा विदधते वैश्वानरी धारणा ॥ ७१ ॥  
 यद्विनांजनपुंजसान्निभमिदं तैत्त्वं भ्रुवोरन्तरे  
 वृत्तं वा<sup>६१</sup>युमयं यकारसाहितं यत्रेश्वरो देवता ।  
 प्राणं तत्र विनीय पञ्चघटिकाश्चित्तान्वितं धारये—  
 देश<sup>६२</sup>ं खे गमनं करोति यमिनां स्याद्वायवी धारणा ॥ ७२ ॥  
 आकाशं सुविशुद्धवारिसदृशं यद्ब्रह्मरन्ध्रे स्थितं  
 तत्रै<sup>६३</sup>धेन सदाशिवेन सहितं शै<sup>६४</sup>तं हकाराक्षरम् ।  
 प्राणं तत्र विनीय पञ्चघटिकाश्चित्तान्वयं धारये—  
 देशा मोक्षकाटापाटनपटुः प्रोक्ता नभोधारणा ॥ ७३ ॥  
 स्तम्भनी द्रावणी चैव दहनी भ्रामणी तथा ।  
 शोषणी च भवन्त्येवं भूतानां पञ्च धारणाः ॥ ७४ ॥  
 कर्मण<sup>६५</sup>ा मनसा वाचा धारणाः पञ्च दुर्लभाः ।  
 विधाय सततं योगी सर्वपापैः प्रमुच्यते ॥ ७५ ॥  
 सर्वं चिंतासमावर्तिं योगिनो हृदि वर्तते ।  
 यत्तत्त्वे निश्चितं चेतस्तत्तु ध्यानं प्रचक्षते ॥ ७६ ॥  
 द्विधा भवति तद्ध्यानं सर्गुणं निर्गुणं तथा ।  
 सर्ग<sup>७७</sup>ुणं वर्णभेदेन निर्गुणं केवलं विदुः ॥ ७७ ॥

५९. Vul, P1 तत्त्वं त्रिकोणानलं; L1 तद्वत् त्रिकोणोज्ज्वलं ६०. L1  
 प्रकाशचधिरं; L2 reads the second line as, तेजोवायुयुतं प्रधानरुधिरं रुद्रेण  
 यत्संगितम्। ६१. Vul, स्यूतं; P1 वृत्तं ६२. Vul, P1 तत्त्वं ६३. L1  
 सत्त्वमयम् ६४. P1 एषाकाशविहारदा ६५. Vul, P1 तन्नादेन. ६६. Vul,  
 P1 तत्त्वं ६७. Vul, P1 ... रान्वितम्. ६८. L1 कर्मणां धारणात्सर्वा ६९. Vul.  
 P1 दुःखैः ७०. Vul, P1 'स्मृत्येव सर्वचिन्तायां धातुरेकः प्रपद्यते । यच्चित्ते  
 निर्मल्य चिन्ता तादृि ध्यानं प्रचक्षते ॥' ७१. Vul, P1 सकलं निष्कलं ७२. Vul, चर्या



आधारं प्रथमं चक्रं तैत्तिकांचनसन्निभम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा मुंचति किल्बिषम् ॥ ७८ ॥  
 स्वाधिष्ठानं द्वितीयं तु सन्माणिक्यसुशोभनम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा मुंचति पातकम् ॥ ७९ ॥  
 तरुणादित्यसंकाशं चक्रं च मणिपूरकम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा संक्षोभयेज्जगत् ॥ ८० ॥

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विशुद्धभ्रूवं हृत्पत्रे प्राणायामविभेदनैः ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा ब्रह्ममयो भवेत् ॥ ८२ ॥  
 संततं घंटिकामध्ये विशुद्धं चामृतोद्भवम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा ब्रह्ममयो भवेत् ॥ ८३ ॥  
 श्रुवोर्मध्ये स्थितं देवं स्निग्धमौक्तिकसन्निभम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वाऽऽनन्दमयो भवेत् ॥ ८४ ॥  
 निर्गुणं च शिवं शांतं गगने विश्रुतोमुखम् ।  
 नासाग्रे दृष्टिमादाय ध्यात्वा दुःखाद्विमुच्यते ॥ ८५ ॥  
 गुदं मेढ्रं च नाभिं च हृत्पत्रं च तदूर्ध्वतः ।  
 घंटिकां लंपिकास्थानं भ्रूमध्ये परमेश्वरम् ॥ ८६ ॥  
 निर्मलं गगनाकारं मरीचिजलसन्निभम् ।  
 आत्मानं सर्वगं ध्यात्वा योगी योगमैवाप्नुयात् ॥ ८७ ॥  
 कथितानि यथैतानि ध्यानस्थानानि योगिनाम् ।  
 उपाधितत्त्वयुक्तानि कुर्वन्त्यष्टगुणोदयम् ॥ ८८ ॥

७३. Vul, P1 स्वर्णभं च चतुर्दलम् for ततकांचनसन्निभम् ७४. Vul, P1 read the line as, 'कुण्डलिन्या समायुक्तं ध्यात्वा मुच्येत किल्बिषैः।' ७५. Vul, P1 स्वाधिष्ठाने च षट्पत्रे सन्माणिक्यसमप्रमे । \*See Appendix II ७६. Vul, P1 विशुद्धमे च ७७. Vul, P1 विशुद्धे दीपकप्रमे for विशुद्धं चामृतोद्भवम् ७८. Vul P1 सन्माणिक्यशिखोपमम्. ७९. L1 इदयं चंद्रमूर्ध्वगम् ८०. Vul, भ्रूमध्ये च नमोबिलम् ८१ P1 निर्वाणे. ८२. Vul, P1 मुक्तिम् ८३. Vul, P1 नवैतानि ८४. Vul, P1 ध्यान; L1 स्थान ८५. Vul, P1 योगिभिः



उपाधिश्च तर्था तत्त्वं द्वयमेवमुदाहृतम् ।

उपाधिः प्रोच्यते वर्णस्तत्त्वमात्माभिधीयते ॥ ८९ ॥

उपाधिरन्यथाज्ञानं तत्त्वं संस्थितमन्यथा ।

समस्तोपाधिविध्वंसि सदाभ्यासेन योगिनाम् ॥ ९० ॥

आत्मवर्णेन भेदेन दृश्यते स्फाटिको मणिः ।

मुक्तो यः शक्तिभेदेन सोऽयमात्मा प्रशस्यते ॥ ९१ ॥

निरातंकं निरालंबं निष्प्रपञ्चं निराश्रयम् ।

निरामयं निराकारं तत्त्वं तत्त्वविदो विदुः ॥ ९२ ॥

शब्दाद्याः पञ्च या मात्रा यावत्कर्णादिषु स्मृताः ।

तावदेव स्मृतं ध्यानं तत्समाधिरतः परम् ॥ ९३ ॥

यदा संक्षीयते प्राणो मानसं च विलीयते ।

तदा समरसैकत्वं समाधिरभिधीयते ॥ ९४ ॥

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धारणाः पञ्चनाड्यस्तु ध्यानं च षष्टिनाडिकाः ।

दिनद्वादशकैर्नैव समाधिः प्राणसंयमः ॥ ९६ ॥

न गंधं न रसं रूपं न स्पर्शं न च निःस्वनम् ।

आत्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ ९७ ॥

खाद्यते न च कालेन बाध्यते न च कर्मणा ।

साध्यते न च केनापि योगी युक्तः समाधिना ॥ ९८ ॥

निर्मलं निश्चलं नित्यं निष्क्रियं निर्गुणं महत् ।

व्योमविज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः ॥ ९९ ॥

दुग्धे क्षीरं घृते सर्पिरग्नौ वह्निर्विर्वापितः ।

अद्वयत्वं ब्रजेन्नित्यं योगवित्परमे पदे ॥ १०० ॥

भवभयवने वह्निर्मुक्तिसोपानमार्गतः ।

अद्वयत्वं ब्रजेन्नित्यं योगवित्परमे पदे ॥ १०१ ॥

॥ गोरक्षशतकं समाप्तम् ॥

८६. Vul, P1 तथा; L1 यथा. ८७. Vul. P1 एतद् ८८. P1 वर्णः L1 वर्ण.

८९. Vul. P1 संस्थितिः

\* See Appendix II.



## TRANSLATION

ॐ Salutation to Gorakṣanāth, the great Preceptor.

1. I shall expound the Gorakṣasataka for the emancipation of men from the bonds of worldly life. (It is) a guide to them for the knowledge of the self and a key to (unlock) the door of discrimination.
2. This is a ladder to Liberation, this is an escape from Death in as much as, the mind being turned away from Illusion becomes attached to the Highest Self.
3. A good man resorts to Yoga which is the fruit of the wish-yielding tree in the form of the Veda, whose branches are inhabited by the twice-born, which alleviates the troubles of worldly life.
4. Āsana, Prāṇasamīyama, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi—these six are the limbs of Yoga.
5. There are as many Āsanas as there are species of creatures. Maheśvara knows all their varieties.
6. Of the 84 lakhs, one representing each lakh has been cited and thus Śiva has enumerated 84 Āsanas.
7. Out of all the Āsanas, two only are particularly distinguished. One is called the Siddhāsana and the other Kamalāsana.
8. One should press firmly the perineal space with one (i.e., left) heel and place the other heel above the pubes, making the body erect (i. e., well-balanced), (remaining) motionless with the organs under control and looking fixedly at the spot between the eye-brows. This is called Siddhāsana which breaks open the door to Liberation.
9. Placing the right heel at the root of the left thigh and the left heel at the root of the right; crossing the hands behind the back and taking hold of the great toes, the right toe with the right hand and the left toe with the left; placing the chin firmly on the breast one should look fixedly at the tip of the nose. This is called Padmāsana which destroys all diseases of Yogins (self-controlled persons).
10. Ādhāra is the first Cakra, Svādhiṣṭhāna is the second; between the two is the Yonisthāna called 'Kāmarūpa'.



11. In the centre of the lotus called Ādhāra situated at the anus and having four petals, there is this yoni called 'kāma', which is bowed to by adepts.

12. In this yoni, there is a mahālīṅga facing the West (the entrance to the Suṣumnā) and shining like a jewel at the top. He who knows this is a knower of Yoga.

13. Below the root of the penis is situated the quadrangular abode of Fire (which is called कलाग्नि) which flashes like lightning and which shines like heated gold.

14. The word 'sva' signifies Prāṇa and Svādhiṣṭhāna means its substratum. So, by the term Svādhiṣṭhāna is meant only the meḍhra.

15. At the nābhimāṇḍala there is a kanda (a bulbous root) which is pierced by Suṣumnā as a bead is sewn by a thread. At this centre, there is the Cakra called, 'मणिपूर'

16. Above the penis and below the navel, there is a bulbous root (kanda) like the egg of a bird, the source from which issue 72,000 Nāḍis (nerves).

17. Out of the thousands of Nāḍis which serve as channels of प्राण, 72 are cited as important. From among these, again, ten are specially noteworthy.

18. Idā and Piṅgalā and the third (is) Suṣumnā, the others being Gāndhārī and Hastijihvā, Pūṣā and Yaśasvinī.

19. Alāmbuṣā and Kuhū and Śaṅkhinī the tenth. This net-work of Nāḍis should always be known by the Yogis.

20. Idā is situated in the left region, Piṅgalā in the right, while Suṣumnā is in the mid-region (and) Gāndhārī reaches the left eye.

21. Hastijihvā reaches the right (eye) and Pūṣā reaches the right ear, Yaśasvinī reaches the left ear and Alāmbuṣā in the mouth.

22. Kuhū is in the region above the penis, Śaṅkhinī in the Mūlasthāna (i. e., Mūlādhāra). The ten Nāḍis are located with their terminals situated in this way, each occupying the paths of the Prāṇa.

23. The following three Nāḍis, Idā, Piṅgalā and Suṣumnā carry the Prāṇa incessantly. They are described as having for their deities the Moon, the Sun and Agni respectively.



24. The following are the names of the main Vāyus. Prāṇa and Apāna, Udāna and Vyāna, Nāga and Kūrma kṛkara, Devadatta and Dhanañjaya.

25. Five of these are Prāṇa and others well-known and there are other five i. e., Nāga and others, these taking the form of Jīva (life) move in thousands of Nādis.

26. The Jīva being in the thrall of Prāṇa and Apāna, moves up (to the nostril) and down (to the mūlādhāra) by the left and the right path and is not seen, because of its subtle mobility.

27. As a ball struck with a stick to the ground, rebounds again, similarly, the Jīva tossed by Prāṇa and Apāna is drawn after (by them).

28. As a falcon tied with a string, can be drawn back again, even if it flies away, similarly, Jīva tied by the Guṇas (literally strings, technically the three primal components of प्रकृति) is drawn by Prāṇa and Apāna.

29. Apāna draws Prāṇa, Prāṇa draws Apāna. These are situated high and low (प्राण at the हृदय and अपान at the गुद). He who knows them is a knower of Yoga.

30. Above the kanda, lies the power named, Kuṇḍalinī folded eight times, always closing up, by its mouth, the entrance to the Brahmarandhra.

31. Awakened by the contact of Fire and consciously fanned with the vital breath, she rises along the Suṣumnā, taking with her the Prajīva, as if, it were a thread.

32. That Yogi who knows Mahāmudrā, Nabhomudrā, Uḍḍiyāna, Jālandhara and Mūlabandha becomes a receptacle of miraculous powers.

33. With the chin placed on the breast and pressing hard continuously the yoni (the space between the anus and the testes) with the left heel; with the out-stretched right leg held with both hands, one should fill both the sides with breath, retain it (for a specific time) and expire slowly. This is called the Mahāmudrā which destroys all sins of men.

34. When the tongue is turned back into the cavity in the skull i.e., the nasopharynx and the eyes are fixed firmly between the eye-brows, this becomes the Khecarī Mudrā.



35. Above the penis and below the navel is the region of Uddiyāna. This Bandha controls this region and is like a lion to the elephant in the form of Death.

36. When the Jālandhara Bandha, which is characterised by the contraction of the throat, is performed, the nectar does not fall into the fire that is situated in the Nābhimaṇḍala and the Vāyu does not go the wrong way.

37. Pressing the yoni (the space between the anus and the testes) with the heel, one should contract the anus and draw the apāna upwards. This is called Mūlabandha.

38. Since Brahmā from fear of Death is intent on Prāṇāyāma, so also the Yogis and Munis, so one should control Vāyu (Prāṇa).

39. When the breath (Vāta) is unsteady, every thing is unsteady but when the breath is still, all else is still, and the Yogi becomes motionless (i. e., goes into Samādhi). So one should control the breath.

40. As ह्रस्व (breath) goes out to the extent of 36 aṅgulas (i. e., 27 inches) through the left and the right nostrils, it is called प्राण (one that goes out).

41. A Yogi sitting in Padmāsana, having, bowed to his Guru as Śiva with his eyes fixed on the tip of the nose should practise Prāṇāyāma, in seclusion.

42. Prāṇa is the Vāyu residing in the body and Āyāma means its restraint. Where only one breath is the measure of (the whole) Prāṇāyāma, that Yoga is the highest (because it takes Prāṇa to Brahmarandhra in one breath).

43. A Yogi sitting in Padmāsana should inhale Prāṇa through Idā, then having retained the same i. e., Prāṇa according to his capacity should again exhale through the Piṅgalā.

44. In Prāṇāyāma (while practising the above type of प्राणायाम i. e., चंद्रांगाम्यास), having meditated on the orb of the moon which is like an ocean of (nectar and which shines white like an ocean of) milk, one would feel happy.

45. Inhaling Prāṇa through the Piṅgalā one should slowly fill the lungs (उदर) then, retaining the breath as prescribed, should exhale, again, by Idā.



46. In Prāṇāyāma (while practising the above type of प्राणायाम i. e., सूर्योद्गम्यास), having meditated on the orb of the Sun situated at the navel, which looks like a mass of the flames of burning fire, one would feel happy.

47. Prāṇāyāma lasting for twelve mātrās and integrated with Pranava has three parts – Recaka, Pūraka and Kumbhaka.

48. It is laid down that the time-measure for a Prāṇāyāma of the lowest type is twelve mātrās, the middling type has twice the number and the best has thrice the number of mātrās.

49. In the lowest type the body perspires profusely; in the second a tremor is felt; in the last the Yogi seated in बद्धपद्मासन often, levitates.

50. The rubbing of the body with the perspiration given out during exercise, i. e., Prāṇāyāma is advisable. One should avoid edibles tasting bitter, sour and salt, and take to food consisting mainly of milk.

51. One should inhale breath slowly and exhale it likewise. One should neither retain breath more than enough i. e., not exceeding one's capacity to retain it, nor should one exhale it rapidly.

52. Drawing up Apāna (by मूलबन्ध) one should unite it with (Prāṇa and force it up to the head with) शक्ति i. e., the कुण्डलिनी (through the Suṣumnā). (In this way) one is freed from all sins.

53. In this way, Prāṇāyāma becomes like fire to the fuel in the form of sins. It is always called a mighty bridge across the ocean of sins, by the Yogis.

54. A Yogi always destroys diseases by Āsanas; sin by Prāṇāyāma and mental disturbance by means of Pratyāhāra.

55. The Sun (at the navel) draws (to himself) the stream of nectar flowing from the Moon (situated at the base of the palate). The withholding of this nectar (from the Sun) is called Pratyāhāra.

56. One female coming from the disk of the moon is enjoyed by two. A third one (different) from the two becomes free from decay and death (if he could enjoy her).

57. In the region of the navel there is one burning Sun while at the base of the palate, there always stands the Moon full of nectar.



58. The down-looking Moon showers (nectar) and the Sun with his up-turned mouth swallows (it). There (i. e., in this connection) that practice should be known, by which the nectar can be obtained.

59. The navel is up and the palate is below, the Sun up and the Moon down. This action known as Viparīta Karaṇī is learnt through the word of the Preceptor.

60. The Yogins know the anāhatacakra at the heart where the Bull bound threefold, roars loudly.

61. Passing through the maṇipūṛaka and having crossed the anāhatacakra, when the Prāṇa reaches the great lotus (the Sahasrāra) via विशुद्ध and आज्ञा चक्र, the Yogi (hood) becomes immortal.

62. The word 'Vi' means Hamṣa & Śuddha means pure. So the knowers of cakras know the cakra situated in the throat as विशुद्ध.

63. Having retained the nectar of the moon in the great Viśuddha cakra and avoiding the mouth of the Sun, one becomes free from decay within a month.

64. Pressing the great Rājadanta cavity with the tip of the tongue and having meditated on the Goddess in the form of nectar one becomes a poet (a wise man) within six months.

65. The semen of that Yogi whose body is filled with the nectar, moves upwards within two or three years and there is the rise of the miraculous powers like Aṇimā etc.

66. Just as fire does not leave fuel or the lamp, a wick soaked in oil, similarly, the soul does not leave the body that is filled with the nectar oozing from the lunar phase.

67. Having mastered Āsana, Prāṇāyāma and Pratyāhāra one should practise Dhāraṇās.

68. The Dhāraṇā of the five Bhutas should severally (i. e., at different places) be made at the heart (i. e., inside the body). Dhāraṇā is practised by the steadiness of the mind.

69. One should hold the Prāṇa accompanied by the mind for five ghaṭikās (i. e., 2 hours) on the quadrangular Earth (element) situated at the heart and presided over by Brahmā, element which is beautiful as the surface of a broken piece of the yellow orpiment, being yellow and characterised by लकार. This is arresting, this Dhāraṇā on the Pṛthvī



element will conquer the Earth (that is, the Yogi can move without being obstructed by solids).

70. The water element looking like the crescent moon and white as kunda is in the throat, element which is filled with the nectar and is characterised by वक्र and is associated always with Viṣṇu. One should hold the Prāṇa accompanied by the mind for five ghaṭikās in that region. This Dhāraṇā on the water-element enables to digest the worst poisons.

71. In the region of the palate there is the fire element having the shape of a bright triangle, shining like इंद्रगोप characterised by रेफ, beautiful like coral and associated with Rudra. One should hold the Prāṇa accompanied by the mind for five ghaṭikās in that region (of fire). This Dhāraṇā on Fire always gives control over Fire.

72. The element of Air is situated between the two eye-brows, (it is) bright like a heap of blazing fire, round in shape, consisting of Vāyu and associated with the letter य and the deity Īśvara. One should hold the Prāṇa accompanied by the mind for five ghaṭikās in that region (of Vāyu). This Dhāraṇā on Vāyu enables the Yogis to fly in the sky.

73. The element of आकाश (space) that is situated at the Brahma-randhra is like pure water and is associated with the primal Sadāśīva and the letter ह (ha). It is serene. One should hold the Prāṇa accompanied by the mind for five ghaṭikās in that region (of space). This Dhāraṇā on आकाश is held to be efficient in breaking open the door of Liberation.

74. These five Dhāraṇās on the Bhūtas, respectively become stambhani (solidifying) drāvaṇī (liquifying) dahanī (inflaming) bhrāmaṇī (whirling) and śoṣaṇī (absorbing). They bestow the power of stambhana, drāvaṇa etc.

75. A Yogi always performing in thought, word and deed all the five Dhāraṇās which are difficult to be mastered is absolved from all sins.

76. All (kinds of) thoughts reside in the heart of the Yogi but when the mind is fixed on the Principle (i. e., Ātman) that is called Dhyāna.

77. That Dhyāna is of two kinds—saguna (qualified) and nirguna (absolute). Saguṇa is (that in which the object is characterised) by



distinguishing features like colour (form, figure etc.) while the nirguṇa is described as absolute (i. e., without any such attributes).

78. The first cakṛa called ādhāra is like burnished gold; meditating (on that) with the gaze fixed on the tip of the nose one is freed from sin.

79. The second (cakṛa) is the svādhīṣṭhāna, beautiful like genuine ruby; meditating (on that) with the gaze fixed on the tip of the nose, one is freed from sin.

80. The Maṇipūṛaka cakṛa is like the morning Sun; meditating (on that) with the gaze fixed on the tip of the nose one can stir up the world.

81. See Appendix III

82. Fixing the gaze on the tip of the nose and meditating on (Anāhata) refulgent like lightning, in the Lotus of the heart, lotus unfolded by प्राणायाम, one becomes one with Brahman.

83. In the centre of the वण्टिका (कण्ठ) (there is the) Viśuddha Cakṛa, the source of nectar; meditating (on that) with the gaze fixed on the tip of the nose continuously, one becomes identified with Brahman.

84. With the gaze fixed on the tip of the nose (and) meditating on the deity that resides in the centre of the brows and which is as resplendent as a pearl one becomes full of Bliss.

85. With the gaze fixed on the tip of the nose (and) meditating in the sky (i.e. आकाशचक्र) (on) the absolute and peaceful Śiva, whose face is turned in all directions, one is freed from suffering.

86-87. A student of Yoga obtains mastery over it, after meditating upon the anus (आचार), the penis (स्वाधिष्ठान), the navel (मणिपूर), the heart (अनाहत) above it, the throat (विशुद्ध), the uvula (रुद्र), the Over-Lord परमेश्वर in the middle of the eye-brows (आज्ञा) and the void (ब्रह्मरन्ध्र), as identical with the Ātmā that is all pervasive, pure, space-like and shining like the mirage.

88. These centres of meditation which have been described when associated with adjuncts (like पृथिवी, अप् etc.) and the principle (i.e., ātmā) lead to the rise of the eight miraculous powers.

89. The adjunct and the principle, these two only have been described - the former meaning colour or letter while the latter means the Ātmā.



90. The adjunct implies (i. e., gives rise to) perverse knowledge while the principle is opposite in nature. The principle by its constant meditation leads to the destruction of all the adjuncts.

91. A jewel when polished shines out in its true colour. So the soul that is freed because of the awakening of Kuṇḍalinī is to be preferred (because then it stands liberated) and is freed from all adjuncts.

92. The knowers of the principle know the principle (i. e., अत्मा) to be free from pain, without any support, free from diversity, having no substratum, free from suffering and void of form.

93. So long as five tanmātrās – of sound and others persist in the ear etc., so long, it is called meditation; thereafter, begins the Samādhi.

94. When the Prāṇa becomes stilled and the mind is absorbed, there results the identification (of the जीवात्मा and परमात्मा) which is called the Samādhi.

95. See Supplement Appendix II

96. Dhāraṇā lasts for five nāḍīs (5×24 minutes), Dhyāna for sixty nāḍīs (60×24 minutes) and the restraint of Prāṇa for at least twelve days means Samādhi.

97. A Yogi in Samādhi does not perceive smell, flavour, form, touch and sound, nor does he recognise himself or others.

98. A Yogi in Samādhi is not devoured by time, is not affected by any action, is not conquered by any one.

99. The knowers of Brahman know Brahman to be pure, steady, constant, actionless, unqualified, pervasive like space, and of the nature of intelligence and Bliss.

100. In the highest stage a knower of Yoga always attains non-duality, as milk poured into milk, or ghee into ghee, or fire into fire.

101. In the highest stage, a knower of Yoga always attains non-duality (if he goes) along the way of this मुक्तिसोपान which is a veritable fire to the terrible forest in the form of Samsāra (worldly existence).



Verse-1 गोरक्षशतकं वक्ष्ये— It is interesting to find how in the course of its inflation, the original text of G.Ś. came to have erent titlfesd like Gorakṣapaddhati (G.P.), Gorakṣa Saṁhitā, Muktiśopāna, Yogamārtanda etc., evidently because the name 'Śataka' was found to be a misnomer.

V-2 एतत्कालस्य वञ्चनम्— The aim of the Yogi is to transcend Time. H.P. IV-17 describes the secret of deceiving Time. This is the process as Brahmānanda in his commentary Jyotsnā puts it. 'सार्धं घटिकाद्वयं सूर्यो वहति । सार्धं घटिकाद्वयं चन्द्रो वहति । यदा सूर्यो वहति तदा दिनमुच्यते । यदा चन्द्रो वहति तदा रात्रिरुच्यते । पञ्चघटिकामध्ये रात्रिर्दिवात्मकः कालो भवति । लौकिकाहोरात्रमध्ये योगिनां द्वादशाहोरात्रात्मकः कालव्यवहारो भवति । तादृशकालमानेन जीवानामायुर्मानमस्ति । यदा सुषुम्णामार्गेण वायुर्ब्रह्मरंभ्रे लीनो भवति तदा रात्रिर्दिवात्मकस्य कालस्याभावादुक्तं भोक्त्री सुषुम्णा कालस्येति । यावद्ब्रह्मरंभ्रे वायुर्लीयते तावद्योगिन आयुर्वर्धते । दीर्घकालाभ्यस्तसमाधिर्योगी पूर्वमेव मरणकालं ज्ञात्वा ब्रह्मरंभ्रे वायुं नीत्वा कालं निवारयति स्वच्छया देहत्यागं च करोतीति ।' i. e., Prāṇa moves through Piṅgalā for about an hour and then through Idā for an equal period. So, these two hours form a day and night from the Yaugika point of view. Our ordinary day consists of twelve such days and nights. Now when Prāṇa leaves Idā and Piṅgalā and remains only in Suṣumṇā, then, there is no 'Time'. So, Suṣumṇā is said to swallow Time. The Yogi knowing beforehand, the time of his death, takes his Prāṇa to Brahmarandhra and defies 'Time' i.e., Death.

‘सूर्याचन्द्रमसौ घत्तः कालं रात्रिर्दिवात्मकम् ।

भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥’ H. P. IV-17

V-3 There is a pun on the word Dvija meaning both birds and members of the upper three castes.

V-4 योगांगानि भवन्ति षट् - Although this enunciatory verse occurs in all the MSS. of G.Ś. consulted for this edition, the Śaḍaṅgayoga cannot be taken to be a distinguishing feature of Gorakṣanāth cult, because in the Siddha-Siddhānta Paddhati (S.S.P.) which is also ascribed to him, we have a mention of the Aṣṭaṅgayoga (Cf. S.S.P. II-32 ).



Generally speaking works on Yoga following Haṭha Yoga pattern, do not include specifically Yamas and Niyamas in this curriculum. They start with Āsanas. H.P. I-17 and 56 actually state the successive stages of Abhyāsa as follows :-

‘ हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते । ’ I-17

‘ आसनं कुम्भकाश्चित्रा मुद्राख्यं करणं तथा ।

अथ नादानुसंधानमभ्यासानुक्रमो दृढे ॥ ’ I-56

It seems to be the view of these writers that Haṭha Yoga is intended for those persons who have yet to control their mind without which progress in Yoga is not possible. So the best way for obtaining this mental control, is to start with Āsanas, because their view is that Āsanas, if properly and continuously practised, are able not only to establish physiological balance in the body but are also capable of securing mental equipoise. Jyotsnā in commenting on ‘कुर्यात्तदासनं स्थैर्यम्’ actually observes as follows :- ‘तदासनम् स्थैर्यम् देहस्य मनसः च स्थिरतां कुर्यात्’ H.P. I.-17. Hence Haṭha Yoga writers do not particularly refer to Yamas and Niyamas in their Abhyāsa. After all, Aṣṭāṅgayoga prescribes Yamas and Niyamas for achieving mental equilibrium.

V-5 आसनानि तु तावन्ति - As Y.T. remarks, the number of Āsanas corresponds to the different modes of sitting found in different types of creatures.

G.P. I-9, Gh.S. II-1, H.P. I-33 and Ś.S. III-100 state that originally the number of Āsanas was 84 lakhs, but Śiva selected only 84 of them to represent the original number as stated in V-6 of this Śataka.

A word about the two broad divisions of Āsanas would not be out of place here. These two divisions are (i) Cultural poses and (ii) Meditative poses. We shall consider very briefly the chief characteristics of these two divisions.

(i) Cultural poses - These poses are varieties of non-sitting postures and require different movements of the spine before the



final pose is attained and even in the final pose some special position of the spinal column is required to be maintained. They naturally require an amount of physical energy to be expended throughout and because of an out-of-the-way position of the whole body do not allow the mind to be free for meditation. Śirṣa, Sarvāṅga, Hala, Bhujāṅga, Śalabha, Dhanus etc., are examples of cultural poses. Their principal aim is to secure physical health.

(ii) Meditative poses on the contrary are of a different nature. They are various patterns of sitting postures. By prolonged practice, the meditative poses can be maintained for hours, without much discomfort. They offer a comfortable posture to the student of Yoga for Prāṇāyāma, Dhāraṇā, Dhyāna and Samādhi and in co-ordination with other yogic exercises, they help him in the awakening of Kuṇḍalinī. The traditional view is that a long and continued practice of the meditative poses is itself competent to rouse Kuṇḍalinī.

It will be helpful, here, to record some chief physiological features of the meditative poses which bring about the desired result:

(a) Erect position of the spine with a view to eliminate the possibility of the compression of the abdominal viscera and also to free the mind from the burden of the body.

(b) A richer blood-supply for the pelvic region toning up the coccygeal and sacral nerves and helping the awakening of Kuṇḍalinī, in co-ordination with other Yogic practices.

(c) Minimum production of carbon dioxide in the body, resulting in slowing the activity of the lungs and the heart and excluding body-consciousness from the concentrating mind. Muscular activity increases the production of carbon dioxide over and above the quantity of this gas that is produced because of normal metabolism. This increase in carbon dioxide is almost



completely avoided in the meditative poses because the muscular activity and also metabolism are reduced to the minimum.

In spite of the great simplicity of the meditative poses as they are developed by the followers of Haṭha Yoga and Nātha Saṁpradāya, the Pātāñjala Yogins and Jñāna Yogins want to be free even from that easy technique so far as postures for meditation are concerned. Patañjali accepts any sitting pose that is steady and comfortable. 'स्थिरसुखमासनम्' is his definition. Also compare मण्डल ब्राह्मण I-5 saying 'सुखासनवृत्तिः चिरवासः च एवम् आसननियमः भवति।' The view of Jñāna Yogin is expressed in तेजोबिन्दु उपनिषद् (T.B.U.) I-23. According to this authority a pose can be recognised as an Āsana only if it allows meditation on Brahman without any break. Otherwise it is to be condemned as miserable !

Following is the text :-

‘ सुखेनैव भवेद्यस्मिन् अजस्रं ब्रह्मचिन्तनम् ।  
आसनं तद्विजानीयात् अन्यसुखाविनाशनम् ॥ ’

V-7 Gorakṣa prefers only two poses, namely, Siddha and Kamala. It is remarkable that Vyāsa in his Bhāṣya on the Yogasūtra quoted above mentions several poses but does not refer to Siddha at all, although this pose has assumed exceptional importance in later Yoga.

V-8 योनिस्थानकम् means the perineum. For further explanation see notes on V-10. So also for detailed description of the technique of this and the next pose see Supplement Appendix III.

V-9 A perusal of this verse will show that what is described here is Baddha Padmāsana, although Gorakṣa calls it only Padmāsana. Further the Padmāsana described in H.P.I-45 and 46 is in certain respects different from the Padmāsana given here.

Now here the question arises which of the two Padmāsanas is the traditional one of Nātha Saṁpradāya ? Commenting on H.P. I-45 and 46, the author of Jyotsnā claims that the



Padmāsana described therein is advocated by Matsyendra, but Gorakṣa, a direct disciple of Matsyendra, gives a different technique of it from what is given in H.P. I-45, 46. Frankly speaking, we have no satisfactory reply to this question, although we are inclined to side with Gorakṣa Nātha than with the author of Jyotsnā.

### A General Note on Verses 10 to 14

In order to understand these verses we will have to take into consideration the concepts of Śiva and Śakti and the symbolical representation of these two complex primeval entities. So also we will have to consider the problem of Cakras.

1. ŚIVA - According to the philosophy of Gorakṣa as it is to be found in this Śataka and also in S.S.P. which is also attributed to him, Śiva, Sadāśiva or Ādya Sadāśiva is broadly speaking the same as Brahman of the Vedāntins. If we compare verses 73, 87 and 99, this point will be clear. In 73, the micro-cosmic location of Ādya Sadāśiva is said to be Ākāśa or Brahmarandhra. In 87 the same location is given to Ātman and in 99 that Ātman is described as 'व्योमविज्ञानम् आनन्दम् ब्रह्म.' B.P. commenting on this observes as follows:- 'व्योम व्योमवद्वयापकम् विज्ञानम्-विज्ञानस्वरूपम् आनन्दम् आनन्दस्वरूपम् ब्रह्म'. [This commentary along with the adjectives which are used in the first part of this verse such as नित्यम्, निष्क्रियम्, and निर्गुणम् leaves us in no doubt and clearly proves that what is meant here is Brahman of the Vedānta type in general.

The same identification of Śiva is to be found in the sixth chapter of S.S.P. There we get 'ब्रह्मा विष्णुश्च रुद्रश्च सौश्वरः परमः स्वराट्' VI-26 and again in 27 we have 'स शिवः स परमः शिवः'. Not only these particular verses but the whole trend of the sixth chapter of S.S.P. has a Vedānta tone throughout, laying emphasis on self realisation through Yoga.

Having noted the ultimate identity of Śiva or Ādya Śiva or Parama Śiva with Brahman, and having also noted its micro-cosmic location as Brahmarandhra, we have to note the macro-cosmic and micro-cosmic locations of the different forms of Śiva.



S.S.P. mentions eight forms in I-37. They are Śiva, Bhairava, Śrīkanṭha, Sadāśiva, Īśvara, Rudra, Viṣṇu and Brahman. Out of this, only five forms are to be found in this Śataka. They are Brahman in V-69, Viṣṇu in V-70, Rudra in V-71, Īśvara in V-72 and Ādya Sadāśiva in V-73. It will be seen that this Śataka eliminates the first three forms mentioned by S.S.P. and starts with Sadāśiva as the ultimate reality as identified with Brahman. Their micro-cosmic locations are heart, throat, palate, middle of eye-brows and Brahmarandhra respectively.

Although the five forms of Śiva mentioned in this Śataka, have a micro-cosmic location, they are the forms presiding also over macro-cosmic creation. Thus Brahmā presides over Pṛthvī, Viṣṇu over Ap, Rudra over Tejas, Īśvara over Vāyu and Sadāśiva over Ākāśa as is to be seen from verses 69 to 72 serially taken.

2. ŚAKTI- Thus far having taken a short notice of Śiva, let us now say a few words about Śakti. According to the Śaivas and Tāntrikas, Śakti is the energy which forms an integral part of Śiva. Although Śiva is characterised as Brahman, Śakti is not like the Māyā of Vedānta which is merely an illusion or like the Prakṛti of Sāṅkhya which is merely material. Śakti is Caitanya and a positive something which in close co-operation with Śiva is responsible for the whole creation. Nay, Śiva cannot act unless he has the active co-operation of Śakti. This theory is very clearly expressed in the very first verse of आनन्दलहरी (Ā. L.) which is attributed to Śrī Śaṅkarācārya and which is out and out a work representing tenets of the Nāthas, the Śaivas and the right wing of the Tāntrikas. It runs as follows:-

‘शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम् ।

न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥’

When translated into English, it stands as follows:-

Śiva is able to create only when he is united with Śakti; otherwise, Śiva is not able even to stir.



Further, this Śakti manifests itself in five forms according to S.S.P. I-5 to 9. These forms are Nijā, Parā, Aparā, Sūkṣmā and Kuṇḍalinī. These forms taken serially are more and more evolved till we reach Kuṇḍalinī which is said to be संवेदनशील, that is, capable of entering into gross consciousness. The fourth evolute of this Śakti is called Sūkṣmā because it is subtler than Kuṇḍalinī. Of course it is to be noted that the fourth and fifth evolutes of this Śakti rise above the threshold of ordinary consciousness only when this Śakti is awakened and not while she is in a dormant condition as in the case of ordinary persons.

### 3. SYMBOLIZATION OF ŚIVA AND ŚAKTI -

From what has been stated here and also as the words themselves indicate, Śiva is the male element and Śakti is the female one. Now the Indian mind, right from the times of the Vedas, has a tendency to express its concepts in symbols. The Nātha literature is not free from this tendency. So we find both Śiva and Śakti symbolized in this Śataka as elsewhere. What then would be the most expressive symbols of the male Śiva and the female Śakti? Naturally the primary sex characteristics, such as Liṅga, the male generative organ, and Yoni the female counterpart of Liṅga. So taken in the spiritual sense, we have clearly to understand that these words Liṅga and Yoni have no erotic element in them. But in the hands of the left wing of the Tāntrikas the carnal element was introduced and led to several anti-social practices in the name of spiritual culture. Even with the Nāthas, the essence of these symbols was ignored and the male and female generative organs, in their physical form, were actually carved on the Samādhis of their followers as Dr. G.W. Briggs tells us.<sup>1</sup>

4. The CAKRAS- Having said very briefly something about the concepts of Śiva and Śakti, we now proceed to discuss the problem of the Cakras. No doubt the verses covered by this general note mention only two Cakras, namely, Ādhāra and Svādhiṣṭhāna. But later on, other Cakras have also been referred to in this Śataka, so

1. Gorakhnāth and the Kanphāta by Dr. G. W. Briggs, P-40, 1938.



also their deities and petals and letters connected with them. Hence it is thought desirable to notice all these features of the Cakras at this point and discuss in general what we feel about them. The Tables of Cakras I and II that are printed here give most of the outstanding features of the Cakras as they have been understood by the Tāntrikas and the Nāthas. They are based on षट्चक्रनिरूपण (S.C.N.) which is considered to be the most authoritative work on the subject of Cakras.

### DIFFICULTIES IN RATIONAL UNDERSTANDING OF THE PROBLEM OF CAKRAS

(a) Cakras are said to be the centres of spiritual activity in the human body and particular parts of the human body have been mentioned as their location, as is clear from the tables. Now here the question arises as to why these centres are called Cakras. Cakra means either a circle or a wheel. Both these meanings do not harmonize with the description of Cakras traditionally given. There can be nothing round in shape only with two lines drawn in the opposite sides. Nor can there be a wheel only with two spokes. When we say this we have Ājñā Cakra in our mind. So it is difficult to understand why these spiritual centres are called Cakras.

It may be pointed out to us that these centres are also called Padmas or Kamalas meaning lotuses. But here too the same difficulty arises. It is impossible to find a lotus with two petals only, as the Ājñā Cakra is stated to have.

So we have to understand that the words Cakra and Padma give only a symbolic representation of the centres of spiritual activity and the anatomical parts mentioned to be the locations of these centres are very vaguely referred to.

(b) Speaking of the number of petals, we find that their number progressively increases from four in Ādhāra to sixteen in Viśuddha. Then from sixteen it suddenly drops to two in Ājñā.



And more suddenly it rises to one thousand in Sahasrāra. It is very difficult to rationally understand this rise and fall in the number of petals. Does the number rise with the progressively higher spiritual activity connected with the lotus? No. According to all schools which directly or indirectly speak the language of Cakras, Ājñā has the highest spiritual importance next only to Sahasrāra. But it has only two petals. Again Sahasrāra means having a thousand spokes or pikes. It is also stated to have a thousand petals. How the same parts can be compared with spokes or pikes and at the same time with petals of a lotus is something difficult to imagine. Even taking the number of petals and the shape to be a symbolic representation does not solve our difficulties presented here, unless we take even this symbolic representation to be extremely vague.

There is one more point which we may touch in this subsection. It is about the number of petals in each Cakra. According to Ś.C.N.Svādhiṣṭhāna has six petals but according to S.G.Y. it has eight. The contradiction is obvious and is to be found between two authors of the same school.

When we come to the Purāṇas, the confusion becomes still greater. We take only the Līṅga Purāṇa which as its name shows has a Śaiva bias. In XXLV-35 of the Purāṇa's first part the following verse occurs:-

‘यजन्ति देहे बाह्ये च चतुष्कोणे षडस्रके  
दशारे द्वादशारे च षोडशारे त्रिस्रके ॥’

The commentator of this verse equates Daśāre which ordinarily stands for Maṇipūra with Sahasrāra: Says he,

‘दशारे मूर्ध्नि तदेव सहस्रारमुच्यते’

(c) When we come to the question of letters inscribed on the petals, it also defies rational understanding. The word used for letters is Varṇa. Now Varṇa in Saṁskṛta means either a syllable or a letter of its alphabet. As the Varṇas given here do



not form a part of any word they cannot mean a syllable. So they must mean a letter. And herein comes the difficulty. According to Pāṇini there are only 42 letters and not 51, as Tāntrikas want us to understand. Further they want us to count व, श, च, etc., as one letter each. This is not acceptable to Saṁskṛta. Each one of them consists of two letters, one consonant and one vowel. Again आ, ई, ऊ, etc., are taken as independent letters and not as merely the Dīrghas of अ, इ, उ, etc. When considered from these points of view Ādhāra has eight Varnas and not four. Viśuddha has only nine vowels and not sixteen. Sahasrāra has forty-two and not fifty and when these are multiplied by 20, we get 840 and not 1000.

However, even if the method of calculation followed by Ś.C.N. in determining the numbers of letters is accepted, we do get 50 letters for the Shaasrāra. But the text of the कंकालमालिनीतंत्र (K.M.T.) goes against this number and makes it 51. The text of this Tantra reads 'अकारादिक्षकारान्तैः' which rightly interpreted would have 16 vowels and 35 consonants including क्ष. So the writer of श्लोकार्थपरिष्कारिणी (Ś.L.P.) puts an artificial interpretation upon 'क्षकारान्तैः' and gives us to understand that क्षकारान्त means excluding क्षकार and not including क्षकार and thus reduces the number of consonants to 34 so that the total number of letters may be 50 and not 51 !

Rational thinking about these Varnas of the Tāntrikas presents a more serious difficulty when we consider the sequence in which they are arranged. It is clear from the tables given that they have not followed the Saṁskṛta alphabetical order. Nor have they paid any attention to the serial Sthānas from which the letters of Saṁskṛta alphabet are pronounced. They have combined the labials ब, म् and म् with the guttural अ in Svādhiṣṭhāna and the labials प् and फ् with the same guttural in Maṇipūra. In Viśuddha vowels pronounced from different Sthānas are grouped together. In Ājñā they have क्ष a conjunct consonant made up of क् and ख्, a guttural and a cerebral plus the guttural अ.



Here it may be argued that the Samskr̥ta alphabet consists of articulate sounds which constitute Vaikharī whereas these Tāntrika letters belong to Madhyamā or even to Paśyantī. If this argument is allowed to be valid, it leads to a further absurd conclusion that there is no correspondence between Vaikharī and Madhyamā or Paśyantī, although Madhyamā and Paśyantī are only the subtler forms of Vaikharī.

(d) When we take into consideration the order of Cakras, we are again faced with difficulties.

In the Tables of Cakras, they have been arranged serially according to Ś.C.N. There Svādhiṣṭhāna stands second and Maṇipūra stands third from the bottom. The same serial order is assigned to these two Cakras by Gauḍapāda in his S.G.Y. But in Ā.L., a work attributed to Śrī Śaṅkarācārya, a grand disciple of Gauḍapāda, the order is reversed. Here Maṇipūra stands second and Svādhiṣṭhāna third. Verses 9, 39 and 40 of S.G.Y. will make this point crystal clear. This is not merely an exchange of names. The learned commentator of Ā.L. Kaivalyāśrama places the fire element in Svādhiṣṭhāna and the water element in Maṇipūra which contradicts not only the View of Ś.C.N. as stated in sub-section (e) here, but it is against the order of creation described in Upaniṣads and which is also accepted by the Tāntrika followers of Samaya school. The order is Ākāśa, Vāyu, Agni, Ap, Pṛthvī as is clear from TT.U. II-1. It stands thus :

‘तस्माद्वा एतस्मादात्मनः आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अदम्यः पृथिवी ’

When it is remembered that TT.U. is held in great reverence by the Samaya school, it becomes extremely difficult to reconcile these contradictions.

Coming to the question of the location of Cakras, we find that Guda, Medhra, Nābhi etc., have been assigned serially to them by the author of Ś.C.N. Here a problem confronts us. Are these Cakras situated inside the vertebral column or outside it?



Certainly Guda, Meḍhra, Nābhi, Hṛdaya etc., are not situated inside the vertebral column. They are located outside. So according to the writer of Ś.C.N. the Cakras are situated outside the vertebral column. But the same author in V-II locates them all inside that column. He says 'सिक्लसरसेजान् मेढमच्यान्तरस्थान्' and this leaves us in a fix. It may be pointed out to us here that the Cakras and their locations are determined and fixed by clairvoyance and reason has no right to dispute these findings. Even after admitting validity of this argument, we cannot attach any importance to the contradictory findings even of a person gifted with clairvoyance. Here we are faced with two contradictory statements of one and the same author.

Our own view is that the real centres of these Cakras are inside the spine and not outside, the outside locations such as Guda, Meḍhra etc., are vaguely stated and are merely the external structures stimulated when the internal Cakras are awakened. We shall discuss this problem at some length in our Supplement.

(e) In G.Ś. there is a reference to the five elements like Pṛthvī, Ap, etc., residing in the different locations of the spiritual centres (vide verses 69-73). Thus Pṛthvī is in the heart, Ap is in the throat, Tejas is in the palate, Vāyu is in Bhrūmadhya and Ākāśa is in Brahmarandhra. This does not agree with Ś.C.N. which places Pṛthvī in Ādhāra, Ap in Svādhiṣṭhāna, Tejas in Maṇipūra, Vāyu in Anāhata and Ākāśa in Viśuddha. It is very difficult to reconcile the two views. But we think that the view expressed in Ś.C.N. is better, as Pṛthvī is the grossest of the elements, its place should be in the lowest of the Cakras and not in the region of Anāhata which is much higher in spiritual value than the place of Ādhāra. The same argument applies to other elements also. But why this difference of opinion even in the case of material things such as Pṛthvī etc.?

(f)\* Upto now we have discussed the question of Cakras and their petals etc., from the Hindu point of view. The Buddhas also

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\* Information given here, is based on Dr. S. B. Dasgupta's 'An introduction to Tāntrika Buddhism', chapter V, 1950.



have their Yoga corresponding to the Hindu Yoga. We give here a few salient points for a comparison of two Yoga types.

Out of the six Cakras of the Hindus, the Buddhas have mentioned only three corresponding to Maṇipūra, Anāhata and Viśuddha. The place of Sahasrāra is taken by Uṣṇīṣa. Here we particularly miss Ājñā Cakra which is attached very great spiritual importance by the Hindus.

So far as the number of petals in the Cakras goes, the Buddhists offer a complete contrast with the Hindus. Sahasrāra has a thousand petals as its name indicates. But Uṣṇīṣa Cakra has four petals and outside it is a lotus of thirty-two petals. Further according to Sekoddeśa-tikā, the Uṣṇīṣa possesses four petals only, the lotus in the forehead possesses sixteen petals, the lotus in the heart possesses thirty-two and the lotus in the navel region possesses sixty-four petals.

A glance at the Tables of Cakras given according to the Hindu view will show that the number of petals increases as the Cakras rise in ascending order; but according to the Buddhas the number of petals decreases as the Cakras rise in the same order.

Here the question that confronts us is if the petals present in different Cakras are a positive experience why should their number differ as seen by the Hindus and the Buddhists, even granting that the experience is obtained by clairvoyance.

(g) We shall not apply the test of rational thinking to the problem of deities presiding either over the Cakras or over the five elements. Because Ś.C.N. itself relegates the question of deities to the realm of belief, individual choice and personal interpretation. Speaking about Brahmarandhra the 44th verse declares that the Śaivas will look upon it as the abode of Śiva, the Vaiṣṇavas as that of the Highest Being (Viṣṇu), some others as that of both Śiva and Viṣṇu, the Tāntrikas as that of Devī and Sāṅkhyas as that of Prakṛti and Puruṣa. The verse runs as follows :-



‘ शिवस्थानं शैवाः परमपुरुषं वैष्णवगणा  
 लपन्तीति प्रायो हरिहरपदं केचिदपरे ।  
 पदं देव्या देवीचरणयुगलाम्भोजरसिका  
 मुनीन्द्रा अप्यन्ये प्रकृतिपुरुषस्थानममलम् ॥ ’

To conclude this general note we again say that the Cakras are as positive a phenomena as Kuṇḍalinī itself. In their kinetic condition they should be capable of undergoing scientific tests and rational thinking. When we say this we admit that modern science will have to make far greater advances than it has done upto now. Not only that but the most secret pieces of apparatus should be made available to the Yogic laboratories, and scientists of the highest order as well as Yogins of real perfection should be willing to offer their co-operation for solving the riddles that are presented by the art and science of Yoga. For further discussion of this subject our readers are again referred to the Supplement. Notes on individual verses 10 to 14 are given under those verses separately.

Vv. 10 & 11. For understanding these verses we have first to determine the location of Ādhāra Cakra. In V-11 we are told that its location is Guda and also that Yoni is inside this Ādhāra Cakra, that is in Guda, whereas in V-10 it is stated that Yonisthāna is between Adhāra and Svādhiṣṭhāna. Again so far as this Śataka is concerned, it does not make any distinction between Yoni and Yonisthāna. For instance in V-8 the word Yonisthāna is used for the perineum and for the same organ the word Yoni is used in V-33. So we have to take the words Yonisthāna and Yoni in V-10 and V-11 respectively to mean one and the same thing and that too to stand for something that is inside the Cakra and not the perineum which is an external organ.

What is then the position of the Ādhāra Cakra ? In order to make V-10 and V-11 mutually consistent, we think, we have to take Śiva Samhitā (Ś.S.) II-21 as an authority. It runs as follows:-



‘गुदात्तुब्धंगुलादूर्ध्वं मेढ्रात्तु भ्यंगुलादधः ।  
चतुरंगुलविस्तारं आधारं वर्तते समम् ॥’

What it means is this. The Ādhāra Cakra is situated two fingers above the anus and two fingers below the penis. If that be the position of Ādhāra Cakra then how does V-11 place it in Gudasthāna? Our reconciliation is that according to this Śataka, Ādhāra is nearer to Guda than to the penis, whereas according to Ś.S. it is exactly between the two organs. Being nearer to Guda the Cakra is said to be in Guda in V-11. As remarked in our general note on the Cakras, their anatomical locations have been very vaguely stated.

योनि—This is a symbolic representation of Śakti just as Liṅga occurring in V-12 is a symbol of Śiva. Ś.S. gives the following description of this Yoni and refers to Kuṇḍalinī as its presiding deity in the following lines.

‘तस्मिन्नाधारपद्मे च कर्णिकायां सुशोभना ।

त्रिकोणा वर्तते योनिः सर्वतन्त्रेषु गोपिता ॥’ II-22

‘तत्र विद्युल्लताकारा कुण्डली परदेवता ।’ II-23

But verses 10 to 14 of this Śataka are to be found serially in Dhyānabindu Upaniṣad (D.B.U.) as verses 43 to 47 and in Yogacūḍāmaṇi Upaniṣad (Y.C.U.) as 4 to 8 verses. There the commentator Upaniṣadbharmayogin (U.B.Y.) equates Kuṇḍalinī as the presiding deity of Yoni but as Kuṇḍalinī itself and Liṅga with the individual soul. He extends the adjective Siddhavanditā to Siddhāsiddhavanditā, meaning this Yoni or Kuṇḍalinī is capable of satisfying both the spiritual and carnal appetites. We quote here his beautiful commentary on Y.C.U.

‘मूलाधारचतुर्दलमध्ये व्यष्टिसंसारप्रवृत्तिनिवृत्तिहेतुतया योगायोगसिद्धैरपि वन्दिता कामरूपिणी नाम काचन योनिः कुण्डलिनीशक्तिः विद्यते । तस्याः सिद्धासिद्धवन्दितत्त्वम् कथम् इति अत्र यदि हृदयाद् ऊर्ध्वगामिनी स्यात् तदा निवृत्तिमार्गभूषणसिद्धसेव्या भवति । यदा पुनः स्वस्थानात् न चलति तदा प्रवृत्तिहेतुतया संसारिषेविता भवति इति अर्थः ।’



To put it in fine, the commentator wants to say that Kuṇḍalinī residing in Mūlādhāra even when awakened may not move upward but its activities would remain localised. When it travels upward and passes the Anāhata Cakra, it helps the aspirant to achieve his spiritual objective; but if it is confined only to Mūlādhāra; then it enables the student of Yoga to succeed in his worldly ambitions. This is because so far as individuals (Vyāṣṭi) are concerned Kuṇḍalinī is capable of leading to this worldliness or to other-worldliness.

Possibly U.B.Y. in his commentary on Y.C.U. has in his view 42nd and 43rd verses of S.G.Y. There Gauḍapāda condemns the worship of Mūlādhāra and Svādhīsthāna Cakras, because according to him these are full of Tamogūṇa or dark ignorance. As it is well known the Tāntrikas have three schools, namely, Kaula, Mīśra and Samaya. The Kaula school is after carnal pleasures and worships only the first two Cakras whereas the Samaya school works up right upto Sahasrāra and seeks spiritual development. So according to Gauḍapāda the objectives of the Kaulas are to be condemned. However, the fact remains that the worshippers of the first two Cakras or particularly of Mūlādhāra where Yoni is situated in the form of Kuṇḍalinī would revere them because that Yoni gives them their worldly pleasures. But the Kaulas are condemned as असिद्ध and that is why Yoni or Kuṇḍalinī is styled as असिद्धवन्दिता. The followers of Samaya school consider themselves as Siddhas and that is why Yoni or Kuṇḍalinī is said to be सिद्धवन्दिता. We quote these verses in full here.

‘ भवेन्मूलाधारं तदुपरितनं चक्रमपि तद्-  
द्वयं तामिस्राख्यं शिखिकिरणसंमेलनवशात् ।  
तदेतत्कौलानां प्रतिदिनमनुष्ठेयमुदितं  
भवत्या वामाख्यं मतमपि परित्याज्यमुभयम् ॥ ’ 42

‘ अमीषां कौलानां भगवति भवेत्पूजनाविधि-  
स्तव स्वाधिष्ठाने तदनु च भवेन्मूलसदने ।  
अतो बाह्या पूजा भवति भंगरूपेण च ततो  
निषिद्धाचारोऽयं निगमविरहोऽनिन्द्यचरिते ॥ ’ 43



कामरूप and कामाख्या - Kāma means desire. Kāmarūpa means of the nature of Kāma whereas Kāmākhyā means having Kāma as its name. This Kāma may be of the carnal type or of a spiritual type. Yoni is capable of yielding both varieties of desire as noted above. It is easy to understand how Kuṇḍalinī leads to liberation; but how it can develop mundane tendencies requires some scientific discussion which we reserve for our Supplement.

ŚL.P. also explains Kāma in the sense of sexual desire, deriving Kāmarūpa as 'कामम् निरूप्यते अनुभूयते येन तादृशम् मदनागारात्मकम् इति अर्थः।' So Kāmarūpa means the abode of Cupid.

V-12 योनिमध्ये महालिङ्गम् - As stated in our notes on verses 10 and 11 this Yoni is situated in Ādhāra Cakra. Inside this Yoni there is Mahāliṅga which is called Svayambhū which in its turn symbolises Śiva.

पश्चिमाम्मुखम्- Literally it means facing the West. But according to the Tāntrikas it means facing downwards. It is also said to have a hole - Sarandhra. ŚL.P. quotes Kālikulāmṛta and Śāntānandatarāṅgiṇī in support of these interpretations respectively. These quotations are -

‘तत्र स्थितो महालिङ्गः स्वयंभूः सर्वदा सुखी ।

अधोमुखः क्रियावांश्च ।’ and

‘स्वयंभुलिङ्गं तन्मध्ये सरंभं पश्चिमाननम् ।’

When we take Tāntrika symbolism into consideration we can easily understand the position of Liṅga inside Yoni with a downward end and having a hole in it. However, from the point of view of Haṭha Yoga, Pāścimābhimukha would mean facing Suṣūmṇā Pāścima standing for Suṣūmṇā as in ‘पवनं पश्चिमवाहिनं करोति ।’ H.P.I-29

Jyotsnā explaining this line runs as follows-

‘पवनम् प्राणम् पश्चिमवाहिनम् पश्चिमेन पश्चिममार्गेण सुषुम्णामार्गेण वहतीति पश्चिमवाही तं तादृशं करोति ।’



Even from the point of view of Tāntrik symbolism, Pāścimābhimukha and Sarandhra can be interpreted after the way of Jyotsnā as will be clear when we discuss the phrase 'मस्तके मणिवत् भिन्नम्' in the second part of this verse.

However, an absolutely spiritual interpretation is put upon Mahāliṅga by U.B.Y. He observes as follows—

‘तादृशयोनिमध्ये कुंडालिनीमध्यप्रदेशे  
मस्तकभागे मणिवत् भिन्नम् स्वयंप्रकाशितम्  
पश्चिमाभिमुखम् प्रत्यगात्मलिङ्गम् विद्यते ।’

Naturally U.B.Y. wants us to identify Mahāliṅga with the individual soul. The same commentator while commenting upon nearly the same line in Y.C.U. further remarks that this Mahāliṅga can actually be perceived when the Yogin is in Kevala Kumbhaka, saying 'महालिङ्गम् केवलकुम्भके योगिप्रत्यक्षतया स्थितम् भवति ।'

मस्तके मणिवद्भिन्नम् (महालिङ्गम्) — It means perforated at the top like a jewel. For understanding this we have to approach Ś.C.N. V-2. There we get a description of Brahmanāḍī as 'हरमुखकुहरादादि-देवान्तसंस्था ।' that is, Brahmanāḍī starts from the hole in Mahāliṅga and ends where Ādi Śiva resides. Haramukhakuḥara is explained by Ś.L.P. as Svayambhuliṅgacchidrat. Which is this Chidra referred to by Ś.C.N.? We have observed while discussing this very verse of G.Ś., one hole of Mahāliṅga which is at its lower end. But this cannot be the hole referred to here, because we get here the word Mastake, that is, at the top. So we are to understand that this Mahāliṅga is perforated through and through like a jewel having a hole at the upper end as well as at the lower end. When this description of Mahāliṅga is accepted, Pāścimābhimukha can also be interpreted as facing Suṣuṃṇā as suggested above.

The interpretations that are given by U.B.Y. to words occurring in this verse are appealing, but looking to the whole context, the Tāntrika interpretation seems to be the right one.



The Tāntrika symbolism of Śakti as Yoni and Śiva as Liṅga again appears in the 25th verse of S.C.N. where Śakti is called Trikoṇa and Śiva is called Bāṇa. Further in the 33rd verse Śakti is stated to be Yoni and Śiva is mentioned as Itara. Verse 25th refers to Anāhata and verse 33rd refers to Ājñā Cakras respectively.

V-13 चतुरस्रम् - This refers to Ādhāra Cakra which has four petals. There is another reading त्रिकोणम्. This Trikoṇam means Yoni. It is difficult to decide which reading is to be preferred. We have taken Caturasra as our reading for four reasons.

(i) In V-11 there is a direct reference to Caturdala and there is no mention of Trikoṇa as applied to Yoni in this Śataka. (ii) As Yoni is included in Ādhāra, the description given here as पुं वहेः will apply to Yoni also if it is applied to Ādhāra. (iii) In V-78 Ādhāra is described as Taptakāñcanasannibham. This adjective exactly tallies with Taptacāmikarābhāsam. So this latter adjective should apply here to Ādhāra and not to Yoni. (iv) S.S.P. II-1 states that the Śakti presiding over Ādhāra is Pāvakākārā, that is, of the nature of fire.

पुं वहेः - B.P. explains Vahni as Kālāgni, meaning, eternal fire. So Puram Vahneḥ means in the words of B.P. 'कालमेः सततनिवाचार्थम् नगरम्।' This fire is in a dormant condition but is to be made to blaze up by pressing the perineum with the heel of the left leg. 'मूलाधारसूत्रम् वामपार्श्विना निपीडितव्यम्। तत्र अग्निदीपनम् भवति।' S.S.P. II-11.

V-14 The first part of this verse says that the Svādhiṣṭhāna is the Cakra where Prāṇa resides. This statement is against the usual conventional understanding of Yoga. For instance according to Gh.S. V-63 and S.S.P. I-69 the place of Prāṇa is the heart. Cf. 'हृदि प्राणो वहेन्नित्यम्' and 'हृदये प्राणवायुः' respectively.

The second part of the verse identifies penis with Svādhiṣṭhāna. Here we have to understand penis to mean the root of the penis where this Cakra is located.



V-15 कन्द:- Ordinarily Kanda means a bulbous root. But it is used for anything that is round in shape as in Kanda-Yoni in V-16.

तन्नाभिमंडलम् - We have kept this reading because it was to be found in all the MSS. studied by us. But the reading 'तन्नाभिमंडले' given in Y.C.U. is better. It means in the region of the navel and not the navel region itself. As we shall see in our general note on Nāḍīs, Suṣūmṇā is located inside the spine. And as the Maṇipūra Cakra is said to be pierced by this Suṣūmṇā, we have to locate Maṇipūra also inside the spine. However, the spinal portion where Maṇipūra is situated can be said to be within the region of the navel. But the umbilical region itself cannot be called Maṇipūra. Hence the locative is to be preferred to the nominative so far as the word Maṇḍala goes.

Verses 16 to 23 - A GENERAL NOTE ON NĀḌĪS :-

### 1. Nāḍīs in Oldest Upaniṣads -

Reference to Nāḍīs are to be found in the two of the oldest Upaniṣads, namely, Chāndogya (Chā.U.) and Bṛhadāraṇyaka (Bṛd.U.). It is worthwhile to quote these Upaniṣads here for they will be useful in determining the nature and functions of these Nāḍīs and particularly to tell us whether they are physical structures or otherwise. We have the following in Bṛd.U. IV-3-20 'ता वा अस्यैता हिता नाम नाड्यः यथा केशः सहस्रधाभिन्नः तावता अणिम्ना तिष्ठन्ति नीलस्य पिंगलस्य हरितस्य लोहितस्य पूर्णाः । meaning He (the Human Being) has these Nāḍīs called Hitā. They are as minute as a hair split a thousand times and are filled with humours which are white, blue, yellow, green and red. Commenting on these lines Śāṅkarācārya observes 'तासु एवंविधासु नाडीषु सूक्ष्मासु बालाग्रसहस्रभेदपरिमाणसु शुक्लादिरसपूर्णसु सकलदेहव्यापिनीषु सप्तदशकं लिङ्गं वर्तते ।'

The most important part of this Bhāṣya is 'तासु नाडीषु सप्तदशकं लिङ्गं वर्तते ।' What it means is this. The subtle body which is a group of seventeen constituents resides in these Nāḍīs. It may be noted here that according to Vedānta the subtle body consists of five sense organs, five motor organs, five Vāyus or vital breaths, Buddhi and Manas.



Now when we take the text of the Upaniṣads and the Bhāṣya, the following conclusions can be validly drawn.

- (i) Nāḍīs are filled with humours of various types.
- (ii) They spread themselves throughout the human body.
- (iii) They are to be distinguished from the subtle body which resides in them and functions through them.

Further we can safely put these conclusions in modern language as follows:—

The Nāḍīs are the nerves along which motor and sensory impulses travel in the form of Vāyus and perform different physical and mental functions.<sup>2</sup>

Next we come to Chā. U. In VIII-6-1 & 2 we again find that these Nāḍīs are restricted to the gross body, that the colours of the humours with which they are filled are caused by the different colours of solar rays and that they are connected with the Sun by means of the Sun's rays. The text runs like this —

‘एता आदित्यस्य रश्मयः उभौ लोकौ गच्छन्ति  
इमं च अमुं च अमुष्यात् आदित्यात् प्रतायन्ते  
ता आसु नाडीषु सूताः आम्यः नाडीभ्यः प्रतायन्ते  
ताः अमुष्मिन् आदित्ये सूताः ।’

This text evidently proves that Nāḍīs are within the human body and that no Nāḍī extends beyond the human physical body.

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2. It is possible that the word Nāḍī used in present passage means a blood vessel also. But when we take into consideration the minuteness of these structures and a clear indication given by a similar passage from Chā. U. to be presently referred to, we are inclined to take them in the sense of nerves.



In this connection Brahma Sūtras IV-2-17, 18 and 19 are very important. There the question of the passage of the soul of a Vidvān after his death is discussed. There Sūtra 17 states that his soul passes through a particular Nāḍī starting from the heart and reaching the head. Then Sūtra 18 describes the further passage of the soul and clearly says 'रश्म्यनुसारी' that is, the soul travels along with solar rays. Sūtra 19 raises a difficulty in case of a Vidvān who dies at night pointing out to the absence of Sun's rays at that time. The difficulty is removed by Śaṅkarācārya by pointing out that the solar rays are present even at night. The phrase in the Sūtra is 'यावदेहमावित्वाद्' and is explained by the Ācārya as 'यावदेहमावी हि शिराकिरणसंपर्कः.' Thus these Sūtras leave us in no doubt regarding the Nāḍīs being restricted to the gross body. This discussion will be useful when the question of Suṣumṇā comes up for consideration later on.

## 2. Nāḍīs in Haṭha Yoga -

After having noticed what is said about Nāḍīs in the two oldest Upaniṣads, we come to Haṭha Yoga. There we shall touch only one reference which is quite relevant. In Ś.S. Nāḍīs have been described as 'नाड्यस्तु ता अघोवक्त्राः पद्मतंतुनिभाः स्थिताः । पृष्ठवंशं समाश्रित्य ।' II-18. It means that the Nāḍīs are like lotus fibres running downwards and supported by the spinal column. Now this description gives not only the size and direction but also the location of their roots. How can we then not take them as regular anatomical structures?

## 3. Nāḍīs in Tāntrika Literature -

The Yoga Upaniṣads abound in references to Nāḍīs where their origin, their course and also their terminals are described. We will revert to this point in this general note when we come to discuss details of these Nāḍīs.

Coming to Tāntrika literature we have the Citrinī Nāḍī which is said to be of the size of a spider's thread 'ललाततल्पमेवा' in S.C.N. 2 where its course also is described.



#### 4. Nāḍis as Physical Structures -

To what has been said under 1 to 3 in this note, we add the following considerations.

The constituents of the Liṅga Deha have been given in Vedānta and Sāṅkhya. According to Vedānta as stated above the Liṅga Śarīra consists of five Jñānendriyas, five Karmendriyas, five Vāyus, Manas and Buddhi.<sup>3</sup> Then according to the Sāṅkhyas these constituents are eighteen, namely, five Jñānendriyas, five Karmendriyas, five Tanmātrās, Buddhi, Ahankāra and Manas.<sup>4</sup>

In both these systems of philosophy there is no reference to Nāḍis as subtle paths etc., though Vedānta directly refers to Vāyus and Sāṅkhya implies them.<sup>5</sup> It is, therefore, clear that the Nāḍis do not belong to the subtler or Sūkṣma world. They are a part of the gross body which is made of the five gross elements.

In the face of these facts it is surprising to see Dr. George C.D. Hass making the following observations :-

"It is evident that in using the term Nāḍī the writers of the Upaniṣads had in mind, those same vessels as are described so elaborately in later Hindu writings on Yoga and related subjects, as channels of variously specialised vital energy in the subtle 'etheric vehicle' that exists as a counterpart of the gross physical body, in the composite human organism"<sup>6</sup>.

Equally surprising is K. G. Datta's statement- "The role of the Nāḍis is conceived as that of establishing a liaison between the

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3. P.168 of Vedānta Paribhāṣā by Dr. S.N. Dasgupta and Vedāntasāra P.4 by Hiriyanna, 1929.
  4. सप्तदशकं लिङ्गम् S.S.III-9 and Aniruddha's commentary on it which says बुद्धयङ्कारमनांसि पञ्चसूक्ष्मभूतानि दश इन्द्रियाणीति ।
  5. Read our general note on Verses 24 to 29.
  6. Appendix to Hime's translation of the Thirteen Upaniṣads.



three planes of experience; physical (adhibhūta); psychical (adhidaiva) and spiritual (adhyātma)"<sup>7</sup>.

Whatever the validity of these statements of Dr. Hass and Sri Datta from the philosophical theories they hold, it is plain that they are not based on the orthodox systems either of Vedānta or of Sāṅkhya and Yoga. Here it is to be remembered that although there are some vital differences between the two systems Sāṅkhya and Yoga, Yoga is based on Sāṅkhya theories and that is why Yoga is called Sāṅkhya Pravacana, meaning exposition of Sāṅkhya.

Here a question may be raised. If Nāḍis are a part of the physical body, can they be identified with anatomical structures as they are known to modern science? The question is pertinent. But before an answer is attempted to this question, some discussion about Nāḍis as they are mentioned in Yoga text books is necessary. Hence this discussion is first taken up here.

#### 5. Tables of Nāḍis -

A reference to the accompanying tables III and IV will very briefly show the most important Nāḍis in the four works, namely, G.Ś., S.S.P., Śān.U., and Ś.C.N.. A short description of their location is also given there. It is stated that the original number of Nāḍis is 72000 (G.Ś.16). Out of this number 72 were selected and out of this selection 10 were again singled out as carriers of vital breath. (G.S.17). G.Ś. mentions 10, S.S.P. also mentions 10 but omits Yaśasvinī and introduces Sarasvatī. Śān. U. gives 14 names adding Sarasvatī, Vāruṇī, Payasvinī and Saumyā to the ten of G.Ś., but does not describe Hastijihvā. Ś.C.N. refers only to 7 Nāḍis introducing Vajrā and Citriṇī and Brahmanāḍī to other four given by G.Ś.

Having made a brief survey of the most important Nāḍis, we now proceed to study these Nāḍis, in some detail, regarding their place of origin, their course and their functions.



## 6. Details of Nāḍis -

We start with Suṣumnā as it is the most important Nāḍi from the point of view of Yoga.

### (i) Suṣumnā and its Origin -

(a) The oldest reference to Suṣumnā as such is to be found in the Chā. U. VIII-6-6. There it is said to have started from the heart. The text is :

‘ शतचैका हृदयस्य नाड्यः तासां मूर्धानम् अभिनिःसृतैका ।  
तयोर्ध्वमायन्नमृतत्वमेति । ’

When translated into English it stands as ‘There are one hundred and one Nāḍis of the heart. One of them passes on to the head. The soul passing out through it gets immortality’. Śaṅkarācārya commenting on this does not name that one Nāḍi as Suṣumnā, but that one Nāḍi is Suṣumnā according to him is clear from his Bhāṣya on T.T.U. I-6-2 where he quotes the same verse from Chā.U. and observes as follows :

हृदयादूर्ध्वम् प्रवृत्ता सुषुम्णा नाम नाडी योगशालेषु च प्रसिद्धा ।

So according to Chā.U. the origin of Suṣumnā is in the heart.

Here it will be worthwhile to note what the great Ācārya understands by Hṛdaya as the origin of Suṣumnā as studied with reference to Yoga. Says he ‘हृदयमिति पुण्डरीकाकारो मांसपिंडः प्राणायतनः अनेकनाडीमुखिरः ऊर्ध्वनालः अधोमुखः विशस्यमाने पशौ प्रसिद्धः उपलभ्यते ।’

In English it means ‘What is meant by Hṛdaya is a ball of flesh having the form of a lotus, it is the abode of Life, is perforated by various Nāḍis (arteries and veins), has its stem upwards, its face downwards and is admitted to be such as is seen when an animal is being killed. Now Śaṅkarācārya was reputed to be not only a philosopher but a great Yogin. This clear comment of his on Hṛdaya, as the word is understood in respect of Yoga, leaves us in no doubt regarding the identity of it with the



present day anatomical heart and rules out the possibility of a separate Yaugika heart being there as is very often conceived by some of the modern Yogins.<sup>8</sup>

(b) However, G.Ś. places the root of Suṣūmṇā and all other Nāḍīs in the Kanda below the navel. V-16. Svātmārāma Sūri commenting on H.P.III-113 quotes G.Ś. and with the help of a quotation from Yājñavalkya tries to exactly fix up the position of this Kanda. The first part of this quotation is common to Ś.S. appearing there as II-21 (Vide our note on Verses 10 and 11). According to the strict interpretation of this quotation, the Kanda is situated eleven fingers above the anus. But this calculation goes against the verse in H.P. on which he is commenting, because there the Kanda is mentioned to be twelve fingers above the anus 'ऊर्ध्वं वितस्तिमात्रम्' (वितस्ति is 12 fingers). So he adds one finger of his own and then makes up the number twelve !

Anyway according to G.Ś. and H.P. all the Nāḍīs including Suṣūmṇā arise from the Kanda which is situated below the navel.

(c) But there is a third place mentioned in Yoga literature assigned to the origin of Suṣūmṇā and some other Nāḍīs. It is the Yoni in Mūlādhāra which is already referred to in our notes on Verses 10 and 11. Ś.S. II-22 and 23 trace the origin of Suṣūmṇā to this Yoni.

In the last para we have merely referred to Yoni in Mūlādhāra. Now we want to have further details. In Ś.S. II-22 it is already stated to be triangular. But how is this triangle situated in Mūlādhāra? Ś.L.P. on Ś.C.N. 8 and 25 helps us to determine the situation of this triangle. V-8 tells us that wherever a triangle is connected with Śakti, its apex is to be taken as placed downwards. 'त्रिकोणाभिधा त्रिकोणाकारा शक्तिः इत्यनेन त्रिकोणस्य अधोमुखत्वम् शपितम्।''

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8. Kuṇḍalinī Yoga by M. P. Pandit, 1959, P. 61.



Further commenting on Vv. 20-21 and 22 of this Śataka, B.P. quotes Sureśvarācārya's following remark 'मूलाधारमक्रोणोत्था सुषुम्णा ब्रह्मप्रणा । तस्याश्च क्रोणयोजति द्वे इडापिङ्गले स्थिते ।'

To this B.P. adds 'अन्यास्तु नाभिचक्ररूपकन्दात् समुद्भूता ज्ञेयाः ।' So according to Sureśvarācārya and B.P. we find that Suṣuṃṇā starts from the vertex of the triangular Yoni, Idā from the left end of the base, and Piṅgalā from the right end. So far as the remaining Nāḍis are concerned, they originate from the Kanda at the navel.

Let us here examine the view of Sureśvarācārya regarding the origin of Suṣuṃṇā strictly from the point of view of the Tāntrikas.

Ś.C.N. in its very first verse describes Suṣuṃṇā as 'कन्दमध्यात् शिरःस्था' that is rising from the centre of the Mūlādhāra to the head. This is sufficient to prove that Sureśvarācārya's view is not acceptable to the Tāntrikas. But there is further evidence pointing in the same direction. For examining this evidence we have to take into account Mūlādhāra, Yoni, Svayambhū Liṅga, and three other Nāḍis, namely, Vajrā, Citrinī and Brahmanāḍī and their respective positions.

In our notes on Vv. 10, 11 and 12 of this Śataka, we have seen that the triangular Yoni is situated in the middle of Ādhāra and that the Svayambhū Liṅga stands in the middle of this Yoni and that from the upper hole of this Liṅga starts Brahmanāḍī. Now this Brahmanāḍī is situated inside the Citrinī Nāḍī. Ś.C.N. II has 'तन्मध्ये ब्रह्मनाडी' where तत् stands for Citrinī. But this Citrinī itself lies inside the Nāḍī called Vajrā. Further this Vajrā lies inside the Nāḍī Suṣuṃṇā but its origin is two fingers above the origin of Suṣuṃṇā. Ś.L.P. on Ś.C.N. says सुषुम्णायाः आस्थात् द्व्यङ्गुलार्धे वज्रावकत्रम्. Again inside this Vajrā lies the Brahmanāḍī which touches the upper hole of Svayambhū Liṅga.

So the picture that emerges from the description of Suṣuṃṇā in Ś.C.N. is something like this.



Yoni is in Mūlādhāra and the Liṅga is in the Yoni. Covering this Liṅga lies Suṣumnā, the Liṅga rising two fingers inside it. There three Nāḍis start Vajrā, Citriṇī and Brahmanāḍī. Vajrā lying inside Suṣumnā, Citriṇī lying inside Vajrā, and Brahmanāḍī lying inside Citriṇī. Now this Brahmanāḍī is not a Nāḍī in the strict sense of the word but merely a hollow passage inside Citriṇī touching the upper hole of Svayambhū Liṅga. In this connection Ś.L.P. observes :

‘अत्र “नड गतौ” इति घत्तोः नड्यते गम्यते अनया पदव्या इति नाडी पदवी इतस्ततः बहिर्गमनपथः । ब्रह्मगो नाडी इति ब्रह्मनाडी । न तु चित्रिणीमध्ये नाड्यन्तरमस्ति इति निष्कर्षः ।’

So to put it in line we find that the Suṣumnā, Vajrā and Citriṇī form a sort of hollow cylinder, the hollow itself being called Brahmanāḍī.

When we take into consideration this picture of Suṣumnā, it is clear that the view taken by Sureśvarācārya of the origin of Suṣumnā is not acceptable to the Tāntrikas. At the same time it is surprising to see that the oldest Upaniṣads, G.Ś. and Ś.C.N. should differ among themselves regarding the origin of this most important Nāḍī known to Yoga Śāstra. But more about it when we finish this general note on Nāḍis.

Thus far having discussed the origin of Suṣumnā, we now proceed to discuss its course.

## (ii) Suṣumnā, and its Course -

(a) In respect of the course of Suṣumnā, there is a little difference of opinion. S.S.P. clearly says ‘मेरुदण्डमार्गेण ब्रह्मप्रपन्त वहति ।’ I-68 and Ś.C.N. observes ‘मेरोर्मध्ये कन्दमध्यात् शिरःस्था ।’

Although we shall have to discuss later on the words Brahmarandhra and Śiraḥsthā, it is clear that the course of Suṣumnā is through Merudaṇḍa which is generally admitted to be the spinal column. So the Suṣumnā Nāḍī starts from Mūlādhāra and proceeds through Merudaṇḍa. In its course it has first the Svādhiṣṭhāna, then Maṇipūra, then Anāhata and the Ājñā Cakra.



We have already referred to this last Cakra in our table of Cakras. But it requires some more attention as it stands next to Sahasrāra in importance from the Yogin's point of view.

(b) It will be remembered that this Cakra is situated between the eyebrows. The Bhagavadgītā (B.G.) in its eighth chapter attaches so much importance to this Bhrūmadhya that if a Yogin with a steadfast mind concentrates his Prāṇa here at the time of passing away he is liberated.

‘प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥’ B.G. VIII-10

In the same way in Jābāla Upaniṣad II., this Bhrūmadhya is called Vāraṇā and Nāsī and is explained as ‘भ्रुवोर्ग्राणस्य च संधिः’ meaning the joint of the eyebrows and the nose. In that Upaniṣad this joint is said to be the location of the soul. It is interesting to see how this Vārā-Nāsī has actually become Vārānasī, that is, Benaras in Ś.S. V-132,133. There it is said to be the confluence of Gaṅgā, Yamunā and Sarasvatī identified respectively with Idā, Piṅgalā and Suṣumnā.’ Further it is claimed that one who bathes in this confluence attains the highest place, that is, liberated.

In spite of the great importance attached to this spiritual centre in Suṣumnā, it is somewhat surprising to find that Bhrūmadhya has no significance in Buddhist Tantras, although Viśuddha, Anāhata and Maṇipūra have been mentioned, so also Sahasrāra in the form of Uṣṇīṣa.

Although we have dealt with Bhrūmadhya here, we will have to revert to it when we trace the path of Suṣumnā beyond the Viśuddha Cakra. So first let us trace the path of Suṣumnā to Brahmarandhra and then revert to the Ājñā Cakra.

9. दृढा गङ्गा पुरा प्रोक्ता पिङ्गला चार्कगुत्रिका ।

मध्या सरस्वती प्रोक्ता तासां संगोऽतिदुर्लभः । Ś.S.-133

तासां तु संगमे स्नात्वा धन्यो याति पराम् गतिम् । Ś.S.-132



(c) Now according to Nigamatatvasāra (N.T.S.) on Ś.C.N. I, Suṣumnā bifurcates at the upper end of the neck. That is, when it passes the spinal column and also deviates, then one branch of it goes to the abode of Brahman along with the stalk of Śaṅkhinī. The quotation is :

‘सुषुम्णा (चव्यवल्लीव) मेरुश्लिष्टा पुरोगता ।  
ग्रीवान्तं प्राप्य गलिता तिर्यग्भूता वरानने ।  
शंखिनी नालमालम्ब्य गता सा ब्रह्मसादनम् ।’

This quotation gives a general description of the path of Suṣumnā upto Brahmasādanam. But we have to consider here many details before we can get a tolerably good picture of what the Tāntrikas like the author of Ś.C.N. think. We will have to understand Vv.40 and 41 of Ś.C.N. and some commentaries on the same. Taking V-40 first it runs as follows:—

‘तदूर्ध्वं शंङ्खिन्या निवसति शिखरे शून्यदेशे प्रकाशं  
विसर्गाघः पद्मं दशशतदलं पूर्णचन्द्रातिशुभ्रम् ।  
अधोदक्त्रं कान्तं तरुणरविकलाकान्तिकिञ्जल्कपुञ्जं  
लङ्काराद्यैर्वर्णैः प्रविलसितवपुः केवलानन्दरूपम् ॥

Putting into prose the most important points of this verse we get शंङ्खिन्याः शिखरे शून्यदेशे (किन्तु) विसर्गाघः अधोदक्त्रम् दशशतदलं पद्मं निवसति । What it means is this. The thousand petalled lotus with its face downwards, is situated in the void above the end of Śaṅkhinī but below Visarga. We shall soon see what this Visarga means. But from the remaining parts, we find that Śaṅkhinī ends in a void. Now we have already seen that Suṣumnā and Śaṅkhinī are running together. So when Śaṅkhinī ends, there lies the end of Suṣumnā also. Again the word Śūnyadeśe points to the same conclusion. To this effect ŚL.P. says ‘शून्यदेशे नाड्यनावृत्तस्थाने । तेन सुषुम्णाया अपि ऊर्ध्वं इति सूचितम् । विसर्गस्य अधः दशशतदलं सहस्रदलं पद्मं निवसति इति अन्वयः ।’

(d) Now we have to understand what this Visarga means and where it is situated. For this we have to consult ŚL.P. on Ś.C.N.



41 and 43: Taking up the relevant parts of the quotations given in this commentary from Kaṅkalamālinī Tantra (K.M.T.) we get the following information.

‘तत्कर्णिकायाम् (सहस्रारकर्णिकायाम्) चन्द्रमण्डलम् । ततः ब्रह्मरन्ध्रम् । तस्मिन् रन्ध्रे विसर्गं च ।  
What it means is this. In the pericarp of the thousand petalled lotus there is the orb of the full moon. Above this moon is Brahmarandhra and in this Brahmarandhra there is Visarga. Now we know what Visarga is and how it is written. It consists of two zeroes placed one above the other with a space in between. This intermediate space is said to be the abode of Parama Śiva. The original Saṁskṛta verse runs as follows :-

‘विन्दुद्वयं च तन्मध्ये विसर्गरूपमव्ययम् ।  
तन्मध्ये<sup>10</sup> शून्यदेशे तु शिवः परमसंज्ञकः ॥’

Thus far we have given one view about Brahmarandhra etc. According to another view the full moon is located inside Sahasrāra and inside the moon there is the triangle and inside this triangle there is a very minute hollow called Brahmarandhra which is the abode of Parama Śiva. So according to the first view Brahmarandhra is above Sahasrāra whereas according to the second view it is inside the Sahasrāra Cakra.

Whichever view we may take, we find that according to the Tāntrikaṣ, Suṣūmṇā does not end in Brahmarandhra but it ends in a void. Further this Brahmarandhra is situated either inside the Sahasrāra Cakra or above it. Anyway this very minute hollow ‘परं कन्दं सूक्ष्मम्’ is admitted to be the abode of Parama Śiva who is the universal soul incarnate. Cf. ‘इहस्थाने देवः परमशिवसमाख्यानासिद्धः प्रसिद्धः । स्वरूपी सर्वात्मा’ S.C.N.42. Further S.C.N.44 takes a very liberal view of this minute hollow and declares that this is looked upon as the residence of different deities according to the ideals of their devotees. We have already referred to this point while discussing the problem of Cakras.

10. Here तन्मध्ये stands for त्रिकोणमध्ये.



(e) In (ii) (c) and (d) of this general note, we had occasions to refer to Brahmarandhra and the end of Suṣumnā. In Ś.S. this Brahmarandhra is stated to be the origin of Suṣumnā. We should like to discuss this point here and then take up our discussion about the course of Suṣumnā again.

From the Tables of Nāḍīs and also from the different authorities that we have quoted during this discussion about Suṣumnā, it has become clear that Suṣumnā originates either from the heart or from a centre below the navel or from Mūlādhāra. It may, therefore, look very surprising to find Ś.S. holding just the opposite view. There in chapter V we get two verses 122 and 123 which are clear in their import. These verses are :-

‘ताडस्थाने च यत्पद्मं सहस्रारं पुरोहितम् ।

तत्कन्दे योनिरेकास्ति पश्चिमाम्बुखी मता ॥’ 122

‘तस्या मध्ये सुषुम्णायाः मूलं सविवरं स्थितम् ।

ब्रह्मरंभं तदवोक्तम् आमूलाधारपंकजम् ॥’ 123

These verses can be freely translated into English and mean that there is a thousand petalled lotus prominently placed under the roof of the skull<sup>11</sup>. In the bulbous root of the lotus there is a place of origin (योनि) looking downwards. In that Yoni is the hollow root of Suṣumnā extending upto the Mūlādhāra lotus. This hollow origin is itself called Brahmarandhra.

Whatever the contradiction between the references given here regarding the origin of Suṣumnā in the previous sub-sections on the one hand and Ś.S. on the other, we must realise two points.. First of all Ś.S. is consistent in itself regarding the origin of Nāḍīs and their course as stated in II-17<sup>12</sup> and the origin and

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11. Here we have translated ताड as skull and not as palate. The reason is clear. Sahasrāra is not under the palate but it is always said to be in head. The use of ताड in the sense of skull is very peculiar. The same can be said about the word पश्चिमाम्बुख. Compare our note on V-12.

12. Quoted under Section 2 of this general note.



course of Suṣumnā as described in the verses under discussion. They are all Adhovaktrā, and Suṣumnā is no exception. Secondly when we know the origin and course of the cranial and spinal nerves according to our modern knowledge of anatomy, we feel that we should agree with Ś.S. rather than with other text books of Yoga.

While discussing the path of Suṣumnā, we referred to the first five Cakras and when we started discussing Ājñā Cakra we stated that we would be required to revert to it later on.<sup>13</sup> This we are doing now.

(f) We have already seen that Suṣumnā splits itself into two branches after emerging from the spinal column. We are of the opinion that one of the two branches goes straight to Sahasrāra and Brahmarandhra and the other through Bhrūmadhya and Ājñā Cakra. For such a statement we depend upon one quotation which we have already given and another which we shall give here presently. Both these quotations are taken from Ś.L.P. on Ś.C.N. I. The first quotation bears reproduction for a ready reference and runs as follows :-

‘सुषुम्णा चव्यवल्लीव मेरुश्लिष्टा पुरागता ।’  
 ‘ग्रीवान्तं प्राप्य गलिता तिर्यग्भूता वरानने ।  
 शंखिनीनालमालम्ब्य गता सा ब्रह्मसादनम्॥’

This quotation refers to the course of Suṣumnā to Brahmarandhra. Now the other quotation stands like this -

‘सुषुम्णा प्रणवाकृतिः ।’  
 ‘पृष्ठास्थिघुण्टिता मित्रा तिर्यग्भूता ललाटगा ।  
 भ्रूमध्ये कुण्डली लम्बा मुखेन ब्रह्मरंभगा ॥’

The words that require our attention are सुषुम्णा, मित्रा, तिर्यग्भूता, भ्रूमध्ये लम्बा and मुखेन ब्रह्मरंभगा. These words put together evidently show that Suṣumnā after bifurcation becomes deviated, touches Bhrūmadhya and ends in Brahmarandhra.

13. Vide last para of 6 (ii) (b).



These two quotations leave us in no doubt about the two courses of Suṣumṇā, one directly going to Brahmarandhra and the other via Bhrūmadhya. Traditionally the first is called Pāścīma Mārga and the other is said to be Pūrva Mārga.

Although we do not know any Saṁskṛta texts which trace the full course of Suṣumṇā directly to Brahmarandhra, it is possible to get a somewhat tolerably good idea regarding its path via Bhrūmadhya. This is because we get a reference to this path in TT.U. I-6-1. We quote the relevant portions of the Upaniṣad here.

‘हृदयादूर्ध्वं प्रवृत्ता सुषुम्णा नाम नाडी योगशास्त्रेषु च प्रसिद्धा । सा चान्तरेण मध्ये प्रसिद्धे तालुके तालुक्योर्गता । यश्चैष तालुक्योर्मध्ये स्तन इवावलम्बते मांसखण्डस्तस्य चान्तरेणेत्येतत् । यत्र च केशान्तः केशानामन्तोऽवसानं मूलं केशान्तो विवर्तते विभागेन वर्तते मूर्धप्रदेश इत्यर्थः । तं देशं प्राप्य तत्र विनिस्तृता । व्यपोह्य विभज्य विदार्य शीर्षकपाले शिरःकपाले विनिर्गता या सेन्द्रयोनिरिन्द्रस्य ब्रह्मणो योनिर्मार्गः स्वरूपप्रतिपत्तिद्वारमित्यर्थः ।’

The Bhāṣya plainly shows that the original text of the Upaniṣad traces the course of Suṣumṇā upto Brahmarandhra. However, scholars are at a loss to understand how this nipple-like thing which evidently denotes Uvula, can be connected with Suṣumṇā which leads to salvation. For instance R.D.Ranade in his ‘Constructive Survey of Upaniṣadic Philosophy’ on page 132 observes—“A great deal of difficulty has been experienced in the interpretation of this passage. The passage no doubt tells us that the sense centres as well as the intellect centre are to be referred to the brain, inasmuch as it says that the soul can obtain mastery over these only by moving to the brain from the heart; yet, the actual path which has been indicated in the above passage cannot be traced without difficulty. What is the ‘nipple-like’ appearance of which the Upaniṣad speaks ? Is it the Uvula or the pituitary body ? Deussen and Max Muller have both understood it to be the Uvula. Are we then to understand that the Upaniṣad Philosopher was so struck by the inexplicably hanging Uvula that he regarded it to be the door to the overlord of soul ?”

We feel that the difficulty of these scholars has arisen because of their failure to understand correctly the expression ‘सेन्द्रयोनिः’.



They seem to think that the Uvula itself is the door to the overflow of soul. But the Bhāṣya clearly tells us that the path of Suṣumṇā is being described and it is this Suṣumṇā that is the door to the overlord of soul and not the Uvula. सेन्द्रयोनिः is interpreted by Śaṅkarācārya as सा इन्द्रयोनिः, where सा refers to Suṣumṇā and not to Uvula. Then does Suṣumṇā pass through this Uvula? No. What is then the course that Suṣumṇā takes according to this text? For a reply to this question we have to understand the expression अन्तरेण तालुकै. Śaṅkarācārya explains it as तालुकयोः मध्ये (गता सुषुम्णा). But which are these two palates? Are they the hard and the soft palate to which the Uvula is attached? No. To the old anatomists they form only one palate. Which is then the other palate? It is the base of the skull which forms the bony roof of the mouth. Does then तालुकयोः मध्ये (गता सुषुम्णा) mean that Suṣumṇā passes through the open space between the palates? No. Because we have already seen that Suṣumṇā bifurcates only after it emerges from the spine and that is why it cannot travel through the open space below the base of the skull, but will have its course along the base of the skull. As it passes along the base of the skull, it is described as passing between the two palates. And for the same reason it is said to pass between the base of the skull and the Uvula. That is why Śaṅkarācārya says 'तस्य च अन्तरेण इति एतत्'. Here 'च' means 'also'. So the passage means that Suṣumṇā passes between the two palates as well as between the upper palate and the Uvula.

Tracing the further progress of this Nāḍī, we find that it proceeds to the point where the base of the skull and the nasal septum meet. This is the inner point of Bhrūmadhya. It is this point which is stimulated by students of Yoga, with the tip of their elongated tongue when they practise Khecari Mudrā.

From Bhrūmadhya, Suṣumṇā passes to Sahasrāra and from there to Brahmarandhra where its course ends.

Here it is to be noted that the concept of Brahmarandhra as it is understood by the Tāntrikas is different from that of other



Yogins. The Tāntrika concept has been described above in 6 (ii) (d) in this general note. Other Yogins look upon Brahmarandhra as the upper opening of Suṣumṇā through which the Yogi's soul passes out. In fact Suṣumṇā itself is called Brahmarandhra as is seen from the following couplet.

सुषुम्णा शून्यपदवी ब्रह्मरंघ्रं महापथः ।

इमं शानं शोभनी मध्यमार्गश्चेत्येकवाचकाः ॥ H.P. III-4

(g) We cannot conclude this discussion of Suṣumṇā without making a reference to Vācaspati's (Vā.Ti.) commentary on Pātañjala Yoga Sūtra I-36 and Vyāsa Bhāṣya (Vy.Bh.) on it.

In this commentary after referring to the lotus of the heart हृदयपुण्डरीक Vā.Ti. makes the following observation. 'तत्र कर्णिकायाम् ऊर्ध्वमुखी सूर्यादिमण्डलमध्यगा ब्रह्मनाडी । ततः अपि ऊर्ध्वं प्रवृत्ता सुषुम्णा नाम नाडी । तथा खलु बाह्यानि अपि सूर्यादीनि मण्डलानि प्रोतानि ।

Vā.Ti.'s remarks mean this. Brahmanāḍī which starts from the pericarp of the lotus of the heart passes upwards through the spheres of the Sun etc. (According to him these spheres are inside the human body). The Suṣumṇā Nāḍī passes even beyond that Brahmanāḍī and pierces through the spheres of the sun etc. which are even outside the human body.

However the same Vā.Ti. in Bhāmatī, his commentary on Bra. Sū. IV-2-16 and Vy.Bh. has a different point of view of Brahmanāḍī. Says he 'हृदयादुद्गता ब्रह्मनाडी मास्वरा तालुमूले भित्त्वा मूर्धानम् एव रश्मिभिः एकीभूता ।' Hereby Vā.Ti. wants us to understand that the shining Brahmanāḍī pierces the root of the palate, reaches the head (Brahmarandhra ?) and gets itself mingled with the solar rays.

Now granting that Vā.Ti. is commenting on two different texts, it is difficult to understand how the same commentator can express two different views about Brahmanāḍī and Suṣumṇā at two different places. In one place Suṣumṇā proceeds from Brahmanāḍī and goes to the spheres of the Sun etc. In the other,



Brahmanāḍī gets directly mingled with the solar rays, eliminating Suṣumnā altogether.

The difference of opinion regarding the number of petals of the lotus of the heart between Vā.Ti. and other authors of Yoga, is also there. According to Vā.Ti., this number is eight whereas according to others it is twelve.

To sum up our discussion of Suṣumnā, we find that according to different traditions of Yoga, Suṣumnā starts from the heart or from the Kanda below the navel or from the Mūlādhāra. It passes through Merudaṇḍa till it emerges from it when it bifurcates, one branch going directly to Brahmarandhra and the other to Brahmarandhra via Ājñā Cakra.

*(To be continued in the Supplement)*



## TABLES



नाम	स्थान	दलसंख्या	देवता	वर्णाः
मूलशार	गुह	चतुर्दल	ब्रह्मा	व, श, ष, स
स्वाध्यायन	मेढ्र	षड्दल	विष्णु	ब, म, म, य, र, ल
मणिपुर	नाभि	दशदल	शक्र	ड, ढ, ण, त, थ, द, घ, न, प, फ
अनन्तर	हृदय	द्वादशदल	ईश	क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ
विशुद्ध	कण्ठ	षोडशदल	सदाशिव	अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ल, ए, ऐ, ओ, औ, अं, अः
आशा	भ्रूमध्य	द्विदल	परमशिव	ह, क्ष
सहस्रार	शीलिन्याः शिखरे	सहस्रदल	परमशिव	लकाराद्याः वर्णाः



NAME	LOCATION	NO. OF PETALS	DEITIES	LETTERS INSCRIBED ON PETALS
Muladhāra	Anus	Four	Brahmā	va, śa, ṣa, sa
Svādhiṣṭhāna	Penis	Six	Viṣṇu	ba, bha, ma, ya, ra, la
Māṇipūra	Umbilicus	Ten	Rudra	ḍa, ḍha, ṇa, ta, tha, ḍa, dha, na, pa, pha
Anāhata	Heart	Twelve	Īśa	ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa, ta, ṭha
Viśuddha	Throat	Sixteen	Sadāśiva	a, ā, i, ī u, ū, ṛ, ṛī, ḷ, l, e, ai, o, au, am, aḥ
Ājñā	Middle of eye-brows	Two	Paramaśiva	ha, kṣa
Sahasrāra	Above Śaṅkhini	Thousand	Paramaśiva	All the letters of Samskr̥ta alphabet ending in l



नाडी	गोरक्षशतक	सिद्धसिद्धान्तपद्धति	शाण्डिल्य उपनिषद्	षट्चक्रनिरूपण
इडा	वामभागे	नासाद्वारयोः	सुषुम्णायाः सव्यभागे	सुषुम्णायाः सव्ये
पिंगला	दक्षिणभागे	नासाद्वारयोः	सुषुम्णायाः दक्षिणभागे याम्यनासान्तम्	सुषुम्णायाः दक्षे
सुषुम्णा	मध्यदेशे	तालुमार्गेण ब्रह्मरंध्र - पर्यन्तम्	गुदस्य पृष्ठभागे मूर्धपर्यन्तं ब्रह्मरंध्रे	कन्दमध्यात् शिरःस्था
वाग्धारी	वामचक्षुषि	कर्णद्वारयोः	इडापृष्ठभागात् सव्यनेत्रांलागा	0
वाग्निजिह्वा	दक्षिणचक्षुषि	कर्णद्वारयोः	0	0
वृषा	दक्षिणकर्णे	चक्षुर्द्वारयोः	पिंगलायाः पृष्ठतः याम्यनेत्रांतम्	0
यशस्विनी	वामकर्णे	0	गांधारीसरस्वतीमध्ये याम्यकर्णांतम्	0
अलंबुषा	आनने	0	कन्दमध्ये पायुमूलात् अर्धोर्ध्वा	0



कुहू	लिगदेहो	गुदद्वारे	सुषुम्णापाश्चै मेद्रान्तम्	०
शंखिनी	गुदे, मूलस्थाने	लिगद्वारे	आसव्यकर्णान्तम् उर्ध्वगा	कण्ठोर्ध्वं सुषुम्णालंबना सहस्रारस्य अधः
सरस्वती	०	मुखद्वारे	सुषुम्णापृष्ठे जिह्वायाः ऊर्ध्वान्तम्	०
वायवी	०	०	यदास्विनीकुहूमध्ये कुण्डलिन्याः अधश्चोर्ध्वम् सर्वगाभिनी	०
पयसिनी	०	०	पूषासरस्वतीमध्ये	०
सौम्या	०	०	षादाकुष्ठान्तम्	०
वज्रा	०	०	०	सुषुम्णामध्ये
चित्रिणी	०	०	०	वज्रामध्ये



# TABLE OF NĀDIS

Table-IV

ACCORDING TO DIFFERENT TEXTS WITH THEIR LOCATIONS IN THE BODY  
(O shows want of reference in the particular text.)

Page 84

NĀDĪ	G. Ś.	S. S. P.	ŚĀN. U.	Ś. C. N.
Idā	On the left	Ending in the nostrils	On the left of Suṣumnā	On the left of Suṣumnā
Pīṅgalā	On the right	Ending in the nostrils	On the right of Suṣumnā upto the end of right nostril	On the right of Suṣumnā
Suṣumnā	In the middle	Through the palate upto Brahmarandhra	At the back of anus upto the head and ending in Brahmarandhra	From the middle of Kanda upto the head
Gāndhārī	Ending in the left eye	Ending in the two ears	From behind Idā and ending in the left eye	O
Paścijihvā	Ending in the right eye	Ending in the two ears	O	O
Pūṣā	In the right ear	Ending in two eyes	From behind Pīṅgalā and ending in the right eye	O
Yasasvinī	In the left ear	O	In the middle of Gāndhārī and Sarasvatī ending in the right ear and tips of toes	O



Alambusā	Ending in the mouth	0	Inside Kanda and lying downwards and upwards from the root of anus	0
Kuhā	Ending in the penis	In the anus	On the side of Suṣumṇā upto the end of penis	0
Śaṅkhiṇī	In the anus, i.e., in Mūlādhāra	At the end of penis	Lying upwards upto the end of right ear	Below Sahasrāra. Supports Suṣumṇā on its stalk above the neck
Sarasvatī	0	At the end of mouth	Behind Suṣumṇā upto the upper end of tongue	0
Vāreṇī	0	0	Lying in the middle of Yaśasvinī and Kuṇḍī and reaching all parts below and above Kuṇḍalinī	0
Payasvinī	0	0	Between Pūṣa & Sarasvatī	0
Saumyā	0	0	Upto the end of tips of toes	0
Vajrā	0	0	0	Inside Suṣumṇā
Citrinī	0	0	0	Inside Vajrā



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